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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

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The Editor's Personal Visit With His Readers

My dear Readers:

WE are at the threshold of Holy Week, the last week of Lent. May I not ask that everyone try to profit most by it? The Church occupies her attention with momentous events this week, particularly with the institution of the Holy Eucharist on Holy Thursday, and with the bitter passion and death of her Founder on Good Friday.



Bishop J. F. Noll

The best way to observe Holy Thursday would be to go to Confession on Wednesday, to receive Holy Communion during the Mass which commemorates the institution of the Mass and of the Holy Eucharist on Thursday; to show your appreciation for the gift of the Blessed Sacrament by offering fervent prayers of thankfulness and of reparation before the Repository. On Good Friday everyone who is able will attend the morning services, the Way of the Cross and sermon in the afternoon or evening. In many churches the beautiful custom has been started of conducting devotions from midday until three o'clock on Good Friday in honor of the three hours during which Jesus hung on the cross in suffering. No Catholic worthy of the name will refrain from receiving Holy Communion on Easter Sunday, because it is the only proper way of proving that we are "rising with Jesus" from the grave of sin to a spiritual and supernatural life. In order that all people may be accommodated, we recommend that the ladies go to Confession on Wednesday and receive on Holy Thursday and Easter Sunday, and that the Saturday be reserved for the men who find it less convenient to go to Confession on Wednesday.

On Good Friday the Church receives your voluntary offerings for the maintenance of the many churches and shrines in the Holy Land, and for the reclamation of some of the holy places from the hands of the Mohammedans and schismatics. The Church was in possession of these places for one thousand years following the death of Christ and they rightfully belong to her.

At the beginning of Lent we recommended that you divide your Lenten self-denial savings between two collections; that you give one-half of all you saved from Ash Wednesday to Palm Sunday to your parish church and the other half to missions. Then give your Holy Week savings to the Easter collection.

This is a week of prayer; hence engage in it generously and fervently, and, among other intentions, pray that the efforts of priests for the spread of the Faith and for its intensification in the Catholics who are now lukewarm may be eminently successful.

Our Sunday Visitor will observe its fifteenth birthday early in May. Help us to observe it by getting us one more subscriber.

Knowledge is Derived by Reading Good Literature

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.



Rev. H. C. Hengell, Ph. D.

The philosopher, Bacon, is credited with saying that conversation makes a ready man, writing an exact man, and reading a full man. Most people nowadays talk easily, for they talk so much. They argue upon any subject, especially when they know little or nothing about it. They write little, so their talk is loose and careless. They read only newspapers, especially sporting or society news or more or less harmful fiction. The average university student or alumnus betrays little knowledge of history and philosophy. When he talks about religion, he says so much that is silly and foolish, for he has studied it so little.

If the right kind of reading can fill a man with knowledge, it is surely desirable to read what is worth while. The Catholic, especially, should get the habit of reading regularly sound Catholic literature. If he does so, he will become proudly conscious of the logic, common sense and consistency of the Catholic religion and thus he will be able and willing to enlighten others upon this most interesting subject.

Dear Reader, I can assure you that if you will read the right kind of Catholic literature for only ten or fifteen minutes a day, you will know more about the meaning of history, philosophy, and religion than the average university professor. You will become a better Catholic. If your heart is cold in religion, it is because your head is quite devoid of religious knowledge.

Get the habit right away. **Read Catholic literature.** It will help you in your work. It will help you to think clearly and thoroughly. The Catholic who understands the Catechism has a better introduction to the study of science and history, philosophy, and religion than any one can possibly get without it.

"All right," you say, "but what shall I read and where will I get it?"

I shall answer that question concretely:

Periodicals—1. Our Sunday Visitor.
2. The Daily American Tribune, published at Dubuque, Iowa, 50c a month.
3. "America" or "The Commonweal," $5 a year.

Books: 1. "Faith of Our Fathers."—Gibbons.

2. "Religion and Common Sense."—Scott.

3. "Rebuilding a Lost Faith."—Stoddard.

4. Father Smith Instructs Jackson. This is merely a start.

When you have read some of these, you'll have the habit. You may send your order to Our Sunday Visitor.

The Catholic Church in America lacks a good Sunday School paper. We have thought of supplying it by devoting the whole page 3 to that purpose. What do you think?

Vocations to Religious Life From Economic Viewpoint



Rev Albert Muntsch, S. J.

A vocation to the religious life has always been rightly looked upon in the Catholic Church as a special gift of God, accepted by many, but by no means all to whom it is offered. The religious life whether it be of the "active" kind, teaching, care of the sick, foreign missionary work, or of the "contemplative" type, like that of the Carmelites and Poor Clares, is above all a supernatural life, a constant demand to look upon all things in the light of faith and from the viewpoint of their eternal values.

But today we are appraising practically all facts of social, political and cultural life from their economic point of view. We have even begun to take a more realistic attitude towards many questions of the practical Christian life. As many of our "vocations" to the priesthood and sisterhoods come from families of but moderate means, it is quite natural that economic considerations will enter into the question: shall one or more of our children leave us to give themselves to God's service? Have we not a right to oppose their desire on the score that we need them at home to lend a hand in supporting the family?

This is what we mean by the economic viewpoint as regards vocations to the priesthood or the religious life.

But if we consider entrance into a novitiate or seminary from the "economic" viewpoint, is it not possible to read another interpretation into the situation? That is, will the leaving of the parental home, on the part of the young man or woman to answer the call to the higher life, always mean a financial handicap to the family? It may mean this, but often the sacrifice from the economic side is not as great for the parents or guardians as seems to be the case.

In the first place, if the boy or girl were to stay at home it is not always certain that they will secure good employment. Even if they do, most of them can remain at home only a few years, and then they will very likely think of getting married. While they are at home, there is considerable expense for clothing, food, shelter, perhaps for further education, and for the many "incidentals." At this time of life—from sixteen to twenty-three or twenty-four—expenses for these items are especially heavy. Will the youth not be apt to spend nearly as much as he earns? Then there is the chance of sickness or accident which would mean a heavy drain on the exchequer.

But when the child has been permitted to follow his vocation the community or order willingly assumes all these risks with the additional expense.

Then there are certain "intangible" benefits resulting to parents from the presence of a son or daughter in religious life. We mean benefits beside the special blessing of God which descends upon the household whence

(Continued on Page Six)

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FOR YOUR SCRAP BOOK

(TO CLIP AND SAVE)

A PART TRUTH BEAUTIFULLY TOLD.

(From the "Person and Work of the Holy Ghost," Pages 128-129, by W. H. Hutchings, Anglican).

THE HOLY GHOST, being the Bond of Union in the Godhead, becomes the Source of Unity in the Church; He unites the members one to another, and to their exalted Head, and to Himself. When He descended, He knit together at once those disciples who received Him, into one organization. Before the Day of Pentecost, they were only separate individuals, having received Sacramental character and gifts, but having no abiding inter-communion of life one with another. The possession of a common office, and mutual intercourse, outwardly linked them together, but as yet they were not members one of another. They were held together by their Master's command. "Tarry ye in the City of Jerusalem," as foundation stones, prepared, but not yet cemented together; or rather, as the dry bones in the Valley of Vision, brought into juxtaposition, "bone to his bone," but motionless, and awaiting the Breath from on high. Unity flows from the Presence of the SPIRIT: ye are, says St. Paul, "One body and one Spirit." As in man, the secret soul and personality is the centre of his being, and holds together the different portions of the body by the life which circulates through them; so, in the Church, the HOLY SPIRIT is the Soul of the Mystical Body, and flows through the assemblage of beings which compose it and unites them together.

When our LORD was offering up His great prayer of Intercession to the FATHER, before His Passion, and was looking out by means of the light of Omniscience over the future history of His Church, and saw the multitudes which should be gathered into one Fold, and the evils of division, He prayed "that they all may be one:"—and what was the comparison He employed? He resorted to no earthly union for an image of that oneness, but made His own Oneness with the FATHER the pattern of it, "that they all may be one: as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us." They were to be one, then, through the SPIRIT: they were to possess a common life. Our LORD found no union short of that in the Divine Life by which to express His thought, for there is no complete similitude on earth of this oneness between the members of the mystic Body.

(But the author overlooks an important fact—namely, that the "binding together" in unity is accomplished through the authority in Christ's Church which the Holy Spirit directs and assists.—Editor.)

The Future of Protestantism

(*Youngstown, Ohio, Vindicator.*)
March 6, 1927

NO SUCH astounding indictment of the Protestant Church has appeared in a responsible American journal in a long time as that which the Atlantic Monthly prints in its March issue under the title "The Break-up of Protestantism."

That the writer is no mere sensation seeker may be judged from the fact that he is rector of an historic New Jersey church, and the style as well as the content of his article bears all the marks of sincerity, reflection and deep feeling. So he is not to be dismissed with a wave of the hand or in any other way than that of answering his facts with facts that are equally valid.

Beginning with the statement that "Protestantism, as an organized religious force is moribund and shows signs of rapid disintegration," the writer, the Rev. Herbert Parrish, lists as some of the things that Protestantism must get rid of before it can attain the freedom at which the present revolution within the church is aiming, these faults:

"Its own superstitions and hypocrisies, its petty partianships and false loyalties, its narrow nationalisms and racial peculiarities, its sentimental cant, its vapid prayer meetings, its redundant and verbose liturgies, its stodgy services, its preposterous confessions of faith, its bigotry and prejudices, its padded and fictitious martyrologies, its smug self-satisfactions, its holier-than-thou pose, its lay popes, its fond and fanatical trust in secular legislation, its bitter intolerance, its suspicious and terrible emotionalisms, its assumption that mere negation constitutes salvation, and the thousand and one other Pecksniffian attributes that in its name have so often brought about all religion into contempt among sensible people."

Many, upon reading this, will be inclined to throw down the magazine in anger that such charges should be made against the most sacred of institutions. But that will not help any, and a man who holds a high position within the church has a right to call attention to what he considers its faults in order to awaken interest in having them corrected. That some of his charges are true we all know, and he is not merely offering a counsel of perfection impossible of attainment this side of heaven. Something must be done to raise the church in the respect and the affections of the people if it is to regain its lost authority.

The writer of the Atlantic article arrives at the startling conclusion that though Protestantism may outlast our own lives, "ultimately America will see it no more." He himself expresses his conviction that "the sooner Protestantism disappears from American life the better," giving, among other reasons, these:

"Its narrow sectarian spirit, fostering division, incapable of a large synthesis of values, of unity, unfits it to represent our national religious life. Its differences of policy and doctrine, of forms and customs, do not jutsify the expense of its duplication of effort and upkeep. It does not answer to the deep needs of human nature. As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a mystical experience it is sentimental, without intelligence, and with narrow vision. As a teaching force it is vague, negative and uncertain. As an organization it is illogical and chaotic."

He goes on to speak of the lack of beauty in Protestant churches, the weakness of most sermons, the many subjects that a Protestant minister cannot touch, the poorness of minister's pay, the taking of control away from ministers and putting it in the hands of laymen who are too often unfit, the lack of a moral theology (as evidenced by the church's dealing with the subject of sex), the rivalry of sectarianism, and so on.

The article deserves the most respectful consideration, for there is too much in it that we all know to be true to allow us to neglect it. If, as a first step, the article were to bring it about that ministers had greater freedom of speech, so that they could say what they thought, a great good would be achieved. Too often we see, right here in Youngstown, ministers who would like to tell their congregations the truth but dare not, because if they did they would have to pack up and leave town.

Two million Catholic children are in the public schools and receive very little religious instruction. We are thinking seriously of publishing ONE WHOLE PAGE in O. S. V. for them. Will you do your part in bringing its contents to them?

A LETTER AND ITS ANSWER

Under the caption "Everyday Questions", answered by Dr. S. Parkes Cadman, we read in the March 13th, 1927, edition of the *Pittsburg Press* a question, proposed by a reader and the excellent reply of Dr. Cadman. The letter follows:

"I am both surprised and angered by your comments on the Ku-Klux-Klan. You evidently do not know that the very backbone of the klan has been the supremacy of white Protestant Americans. What would become of the America founded by men like Washington and Jefferson if a Roman Catholic got into the White House? God knows they are holding too many prominent governmental positions now, an evil due principally to the laxity of American voters!

"The chief obstacle in Al Smith's attempted march to Washington in those hectic days of June, 1924, at Madison Square Garden was the Protestant wing of the Democratic party ably supported by the Ku-Klux-Klan.

"Do you not realize that the pope at Rome is working day and night to establish another vatican at Washington or some equally strategic point? When that happens God help America, if He can!

"Roman Catholics are not and cannot be Americans because they have had the fear of Rome instilled in their hearts since they acquired understanding.

"The above statements no one can deny. In conclusion I may state that I am not a member of the Ku-Klux-Klan, but am a white Protestant American.

"I would be pleased to see this letter published, but I doubt if it will be."

Dr. Cadman replied:

"You will see that I have published you letter. And why not? You state your honest convictions and you are concerned for the welfare of the nation. Other men equally sincere and candid do not agree with you. You may deplore their opposition, but you cannot deny it.

"I, too, am an American and a Protestant and those who know me best are not left in doubt about either distinction. But I do not accept your assertions, nor do I believe they are founded upon a wise and intelligent patriotism.

"The United States is either a land of lawful freedom or it is an organized hyprocrisy and a menace to mankind. Any secret society, by whomsoever instituted, which interferes with the personal liberty of the citizen to worship God as he pleases directly contradicts the basic principles of this republic.

"Any citizen who sets up artificial standards of loyalty to the state is its foe and not its friend. You do this when you assert that only those who think and feel as you think and feel can be citizens of integrity and honor.

"Moreover, the Constitution of the nation was 'conceived in liberty.' It has abundant legal safeguards which make it both superfluous and wrong for any group to take the law into its own hands, assume hidden forms and announce its own superiority to the rest of the body politic. This way lies tyranny, not freedom.

"There cannot be a second vatican in Washington any more than in Timbuctoo. But there can be a chaotic condition of hate and violence in any commonwealth which determines political action upon religious differences inflamed by bigotry, and this applies alike to Catholics, Protestants or Jews.

"As to whether Roman Catholics are not 'American', first ask yourself what an 'American' is and by what tests he must be evaluated. Then apply them to men like Charles Carroll, who helped to found our nation, and the late Chief Justice White, who presided in its Supreme court. You must also judge for yourself concerning the Americanism of countless Roman Catholics who have borne equally with Protestants the burdens of the state. Millions of them have fought for us in all our wars and frequently against their co-religionists. Read the history of the commonwealth of Maryland. It illuminates the matters you present and may give you another viewpoint.

"Then follow it up with St. Paul's hymn to charity in the thirteenth chapter of his first letter to the Corinthians. There you will find the backbone of church and state, and not in any specific group of men whose attitude flatly contradicts the Apostle's divine teachings."

Fundamentals of Faith Tested By Reason

BY RT. REV. JOHN F. NOLL, D. D.
Bishop of Fort Wayne.

XXXVII. THE ATONEMENT.

GOOD FRIDAY is the Christian "Feast of Atonement." In the Old Law the observance of such a feast was ordered by God Himself, and one threat which the Almighty uttered with reference to its observance reads: "Every soul that shall not be afflicted on that day shall perish out of the land." The Jews today observe their Feast of Atonement, but no longer being a nation and a theocracy, the day has not the importance it had of old.

The Christians also observe a day of Atonement, and it is regarded as a religious holiday by millions. It commemorates the day on which the Eternal Son of God paid mankind's debt to the Holy Trinity by the sacrifice of His life on Calvary. "Greater love no man hath than that he lay down his life for his friend," was said by Him who laid down His life even for His enemies. It was a very convincing proof of God's infinite love for the souls which He created, and of His eternal longing for their salvation. It was also a most forceful way of His telling how heinous sin is in His eyes.

When Christians observe Good Friday as they do there is no thought in their minds of manifesting their animosity towards the Jews who are usually accused of accomplishing Christ's death. As a matter of fact, the Jews, as such, were not responsible for the murder of Christ. The generality of the Jews loved Christ, thousands of them followed Him even into the desert, and remained with Him three days without even going to the towns for something to eat. They crowded the synagogue when He preached. His reception by them into the city of Jerusalem only a few days before His death showed that they were not opposing Him. But a certain hypocritical group among the Jews, the Scribes and Pharisees, were His bitter opponents, His jealous enemies, and they conspired for His death; and He was tried at night lest the people revolt. The mob which appeared before Pilate, which followed Him to Calvary, etc., it is true, was incited against Him. But the nation as a whole was not implicated. The Christ, whom Christianity worships was a Jew, as were everyone of His apostles, as well as the beautiful virgin who was chosen by God to be His mother.

It were foolish to keep up hostilities towards any race or religion no matter what may have been its guilt nineteen hundred years ago. Yet such is the tendency of people when they wish to make a case against a religion or a nation today, not considering either of them in the light of their present day status, but going back a few centuries into their history and digging up isolated instances of cruelty or of persecution and then venting their spleen on people who may have such religious or racial affiliations centuries later.

Let us be fair and just, and let us all be conspicuous for our charity towards one another "as Christ also hath loved us and delivered Himself up for us."

Are you reading the "Letters to a Bride" on page three? They are very interesting.

The Laws of Constantine Great Benefit to Christians

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.

DURING the latter half of the third century, imperial legislation was at a standstill owing to the frequent wars, violent successions, and barbarian inroads. Under Diocletian both public and private law flourished. Constantine reformed legal conditions. We have about 350 legal documents from him in the Theodosian code of 483.

When Constantine began his legislation in favor of the Church he expected great benefit from the spirit of truth, peace, obedience, and humility among the Christians. He acknowledged the Church's divine origin and independence. He looked upon the Bishops, clergy and Christian people as one universal corporation, with himself as bishop over temporals (Nicea).

The edict of Milan, issued in the spring of 313, gave freedom of religious worship, conferred a special toleration of the Christian religion and forbade persecution. It also restored the confiscated properties. Its motive was to gain peace and the protection of the God of the Christians for the Empire and kingdom, to restore public tranquility. This decree revoked the Lex Majestatis which had decreed death to all who refused to honor the Emperors as gods, Trajan's rescript against "secret societies," and the rescript of M. Aurelius, 177, against those who founded new sects. This latter was called out probably by Montanism. Now the Christians had a judicial standing before the law for the first time, although this had long since been given to the Jews.

Clerical Exemption

In 313 the Christian clergy were freed from numerous civic impediments, such as the payment of tribute, public labor, accepting municipal offices, and the immunities were even extended to sub-deacons and lectors. But the sons of Decurions were forbidden to enter the clergy. In 326 the Church was forbidden to accept applications indiscriminately, but only when places were vacant. The same privileges were given to the heads of the Jewish and pagan clerics.

321—Constantine gave the Church all the rights of a favored corporation to receive inheritances.

323—It was forbidden to compel Christians to take part in the lustral sacrifices under pain of scourging for the lower classes and confiscation for the upper. This law was aimed at the pagan mobs.

325—Constantine promulgated the decrees of Nicea as laws of the Empire, gave full recognition to the episcopate and even civil jurisdiction. He gave the Church his private support and imperial protection. This was of

(Continued on Page Six)

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Catholic Makers of America

By SCANNELL O'NEILL

Author of "Converts to Rome in America" etc. Co-Editor of "Some Roads to Rome in America".

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ARMY AND NATIONAL GUARD OFFICERS

(Continued)

John Henry Kelly (;d. 1881). Bvt. Brigadier-General, U. S. V.

Daniel J. Keily (b. in Ireland; d. 1867). Bvt. Brigadier-General, U. S. V.

Francis Joseph Kernan (1859-) Major-General, U. S. A. Distinguished Service Medal, etc. Graduated at U. S. Military Academy, 1881; retired 1922. Chief of Embarkation and organizer of overseas service during world war. Member of Supreme War Council. Military Adviser to President Wilson at Versailles. Member of Inter-Allied Mission to Poland, etc. He put the machine-gun in the army.

Erasmus Darwin Keyes (1810-93). Bvt. Brigadier-General, U. S. A. Major-General, U. S. V. Graduated at U. S. Military Academy, 1832, where he lies buried. Father of Dr. Edward Lawrence Keyes, Professor in Bellevue Hospital Medical College, New York. Father-in-law of Rear-Admiral Samuel R. Franklin, U. S. N. Received into the Church in San Francisco, 1866. Descendant of Giles Corey, hero of one of Longfellow's poems.

Hugh Judson Kilpatrick (1836-81). Bvt. Major-General, U. S. A. Major-General, U. S. V. Graduated at U. S. Military Academy, 1861, where he lies buried. Minister to Chili. Hon. M. A. Rutgers College, 1864. It was mainly due to his efforts that the Church of St. Monica, Deckertown, N. J., was built. Father-in-law of General William C. Rafferty, U. S. A.

Tadeuz Kosciuszko (b. in Lithuania, 1746; d. in Switzerland, 1817, and lies buried in the Cathedral of Cracow, Poland). Bvt. Brigadier-General Continental Army. Member of the Order of the Cincinnati. Engineer-in-chief in the erection of the fortifications at West Point, N. Y., now the Military Academy, where a monument was erected to his memory in 1828. Father of American Artillery. Received thanks of Congress, Oct. 13, 1783. For his services in the Revolution, Congress voted him an annual pension, and a tract of land in Ohio, a portion of which is now the City of Columbus.

Wladimir Kryzanowski (b. in Poland, 1824; d. 1867). Bvt. Brigadier-General, U. S. V. First Governor of Alaska Territory. In this connection it is interesting to recall that the sale of Alaska to the United States was concluded by Baron De Stoeckl, the Russian Minister and a Catholic, who converted his Puritan wife and her sister.

David Hunter Kinzie ( ). Brigadier-General, U. S. A. Cadet at U. S. Military Academy, 1859-61. Son of Captain Robert Allen Kinzie and Gwenthlean Whistler, daughter of Colonel William Whistler, and sister

(Continued on Page Six)

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A BRIEF SURVEY OF FT. WAYNE DIOCESE

FORT WAYNE DISTRICT

RIGHT REVEREND BISHOP CLOSES FORTY HOURS AT HIS OLD PARISH

The closing of the 40 Hours Devotion at St. Mary's church, Huntington, on Tuesday evening, April 5 was attended with striking solemnity when the Right Reverend Bishop, formerly pastor of St. Mary's, delivered the sermon and officiated at Solemn Benediction with the Blessed Sacrament.

His Lordship was assisted, as is the custom at St. Mary's, by two priests who are "sons of the parish"—the Rev. Edward Fallon, chaplain of St. Vincent's Orphan Home, Fort Wayne and the Rev. J. H. Moran, pastor of St. John's Church, Goshen, Ind. Among others present in the sanctuary were the Rev. J. E. Dillon, Diocesan Chancellor, Fort Wayne; Rev. Charles Fisher, pastor of St. Patrick's Church, Lagro; Rev. E. A. Ley, pastor of St. Bernard's Church, Wabash; the Rev. John Steger, pastor of St. Catherine's Church, Nix Settlement; the Rev. Simon Kuhnmuench, C. PP. S., locumtenens for Father Louen of SS. Peter and Paul's Church, Huntington; Rev. Joseph Wonderly, acting pastor of St. Charles' Church, Peru, Ind.; the Rev. John Durham of Marion; the Rev. J. J. Sigstein, superior of Victory Noll Training Institute, Huntington, and the Rev. Aquinas Knoff, pastor of St. Joseph's Church, Roanoke, Ind.

Forty Hours opened on Sunday evening when the Rev. Robert E. Kelly gave the sermon. On Monday evening Father Sigstein preached.

BISHOP WILL BLESS PALMS AT CATHEDRAL

Preparatory for Easter Holy Week Begins With Solemn Ceremonies Held Today

By Helen May Irwin

Preparatory for the blessed Eastertide, commemorative of the greatest feast in the ecclesiastical year, Palm Sunday is celebrated today in all the churches, ushering in those days of the cross or of suffering forming Holy Week. Again the faithful commemorate in a special manner the sufferings and death of Christ for the redemption of mankind. It is the chief object of the Church and toward this end every part of the sacred office is directed. More solemn and multiplied are the offices of holy Mother Church in this week than in any other during the whole year. More especially are they adapted to arouse in the hearts of her children those various sentiments of love and gratitude, of compassion for the sufferings of our Lord and detestation for sin, which every Christian ought to cherish in this holy time.

Beginning today with the sorrowful chanting of the story of the Passion of Christ, according to St. Matthew, the account of each of the four Evangelists will be given. At the Masses Monday that of St. Mark is read; on Maundy Thursday, the Passion by St. Luke and on Good Friday that of St. John. Increased numbers are assisting at the early morning Masses and receiving Holy Communion.

Rt. Rev. John F. Noll, D. D., will bless the palms this morning at the Cathedral of the Immaculate Conception and following their distribution High Mass, Coram Episcopo (in the presence of the Bishop), will be celebrated. The Passion according to St. Matthew will be solemnly chanted by three priests. The clergy participating in the services will include Rev. Thomas M. Conroy, Rev. John A. Dapp, Rev. Michael Andrew Chapman and Rev. John F. Nadolny.

With Professor Frederic C. Binder at the organ, the following program in Gregorian Chant will be given by the Cathedral men's choir and the vested boys' choir for the blessing of the palms and the High Mass:

Blessing of the palms
"Hosanna Filio David," Sanctus and Benedictus, "Pueri Hebraeorum;"
Recessional, "Cum Angelis;" "Gloria Laus;" Processional, "Ingrediente;"
High Mass, Coram Episcopo
Proper of the Mass
Introit "Domine," Chant
Kyrie, Chant,
Gradual "Tenuisti"
Chanting of the Passion (Clergy in Sanctuary)
Credo—Gregorian Chant
Offertory "Improperium," Chant
Recitation
Supplementary Offertory "In Oliveti," Manzetti
Sanctus, Benedicteus, Agnes Dei, Chant,
Communio, "Pater," Chant.

ST. PATRICK'S CHURCH

Blessing and distribution of the palms at 10:30 o'clock at St. Patrick's church will be followed by the celebration of solemn High Mass by Rev. John G. Bennett. Rev. Joseph F. Delaney, the rector will be deacon; Rev. Charles Feltes, subdeacon; Rev. Joseph Keating, master of ceremonies. Under the direction of George Wright, organist, a special musical program will be given by the choir. The Passion according to St. Matthew will be read during the Mass.

ST. PETER'S CHURCH

Palm Sunday services at St. Peter's church begin a half hour earlier than usual. Blessing and distribution of the palms at 9:45 a. m. is followed by High Mass celebrated by Rev. Charles H. Thiele, rector. He will be assisted in the chanting of the Passion by Rev. Arnold J. Wibbert, Rev. Herman Joseph Miller and the choir.

Directed by Professor Harry Wiegand, organist, a choir of men and boys will give the following Gregorian Chant program for the blessing of the palms: "Asperges Me," "Hosanna Filio David," "In Monte Oliveti," Sanctus and Benedictus, "Pueri Hebraeorum," "Cum audisset Populus," "Gloria Laus," and "Ingrediente Domino."

Music for the Mass—
Introit—Gregorian Chant.
Kyrie (acapella) J. Singenberger
Gradual and Tract, Chant
Chanting of the Passion, Dr. F. X. Witt.
Credo, Gregorian Chant
Offertory, Franz Witt
Sanctus and Benedictus, Singenberger.
Agnus Dei, Haller.

ST. MARY'S CHURCH

At St. Mary's church, of which Rt. Rev. Msgr. John H. Oechtering, V. G., is rector and Rev. George Hasser, assistant, the palms will be blessed and distributed at 10 o'clock followed by the celebration of High Mass. With Professor Louis W. Peil at the organ, a mixed choir of men and boys will sing during the blessing of the palms, also rendering the beautiful "Missa de Angelis." Following is the program:

Introit "Domine me longe facias," Gregorian Chant.
"Missa de Angelis"
Gradual and Tract, "Tenuisti," Singenberger.
Passion (according to St. Matthew). C. Ett.
Credo, Gregorian Chant.
Offertory, "Improperium," F. Witt.
Communio "Pater," Chant.

ST. PAUL'S CHURCH

Rev. H. F. Joseph Kroll, pastor of St. Paul's, assisted by Rev. Leo John Franz, will bless the palms at 10 o'clock at St. Paul's church. High Mass, celebrated by the pastor, will follow their distribution. Directed by Professor Edward M. Noll, a special musical program will be given by St. Paul's choir.

MOST PRECIOUS BLOOD

Today at 10 o'clock at the Church of the Most Precious Blood, Rev. Basil Didier, C. PP. S., pastor, officiates at the blessing of the palms, which will then be distributed. The ceremony is followed by the celebration of High Mass and the reading of the Passion by Father Didier. Rev. Anthony Meyer, C. PP. S., assists at the services and C. J. Stein, organist, will direct the choir in an appropriate musical program.

ST. ANDREW'S CHURCH

Rev. Henry A. Hoerstman, pastor, will officiate at the blessing of the palms before the High Mass at 10 a. m. During that time the boys' choir will sing the "Hosanna Filio David," the various responses and the "Pueri Hebraeorum."

The program announced for the Mass is as follows:

"Asperges Me," Gregorian Chant.
Proper of the Mass, E. Tozer.
"Missa de Angelis," Gregorian Chant.
Offertory, "Crux Fidelis," Singenberger.

ST. JOSEPH'S CHURCH

Preceding his celebration of the High Mass at 10 o'clock this morning at St. Joseph's church, Rev. Robert J. Halpin, pastor, will officiate at the blessing of the palms. The children's choir under the direction of a Sister of St. Agnes sings for the services.

ST. HYACINTH'S CHURCH

Blessing and distribution of palms this morning at St. Hyacinth's church is followed by High Mass at 8 a. m. Rev. John S. Hosinski, pastor, will officiate. A second High Mass, before which there will also be a distribution of palms is announced for 10 o'clock. Mrs. McCann is in charge of the choir which will give a special program for the services.

LENTEN DEVOTIONS

Way of the Cross and Benediction of the Most Blessed Sacrament is announced for this afternoon in eight of the local churches. Holy hour at 2 o'clock for the children and 3 o'clock for adults will be observed at St. Peter's church. All of the schools will close next Tuesday or Wednesday for the observance of Holy Week, reopening after Easter.

ST. MARY'S SOLEMNITY ATTENDED BY HUNDREDS

17 Priests Assist at Forty Hours; Rev. Leo Sponar Ably Conducts Devotion

Conduct of the devotion of the 40 hours at St. Mary's church, Fort Wayne, has never been marked by greater success than this season when given by Rev. Leo Sponar, C. PP. S., Precious Blood missionary from Carthagena, O. Solemn closing Passion Sunday night was the occasion of most inspiring services attended by hundreds. Every available seat from sanctuary to choir loft was occupied. Rt. Rev. Msgr. John H. Oechtering, V. G., was assisted at the solemnities by sixteen local and visiting priests. In point of attendance at all the services and the number approaching the Sacrament, this 40 hours surpassed all records. The three days of the devotion were preceded by two days' preparatory services. The steadily increasing number of the parishioners assisting at the early Masses, receiving Holy Communion, visiting the church each afternoon for the holy hours' and returning for the evening services and sermons, was most encouraging to the devoted rector, his assistant Rev. George Hasser, and the missionary. The eloquent sermons given by Father Sponar attracted much attention and were followed with close interest.

Rev. John G. Bennett of St. Patrick's opened the Sunday night services, leading in the recitation of the Litany of the Holy Name. Rev. H. F. Joseph Kroll, pastor of St. Paul's church, was celebrant; Rev. Henry A. Hoerstman, pastor of St. Andrew's, deacon; Rev. J. Nicholas Allgeier, pastor St. Louis' church, Besancon, subdeacon; Rev. John A. Dapp of the Cathedral of the Immaculate Conception, chanter; Father Hasser, master of ceremonies. Father Sponar's concluding discourse was on the "Seven Last Words" of Christ on the cross.

Monsignor Oechtering presided in the sanctuary and others of the clergy present included: Rev. Joseph F. Delaney, Rev. John G. Bennett, Rev. Joseph Keating, St. Patrick's; Rev. Arnold J. Wibbert, Rev. Herman Joseph Miller, St. Peter's; Rev. Basil A. Didier, C. PP. S., Rev. Anthony Meyer, C. PP. S., Most Precious Blood church; Rev. Leo John Franz, St. Paul's; Rev. John B. Steger, Nix Settlement; Rev. Rudolph Fontaine, Elkton, Mo., who is the guest of clerical friends in Fort Wayne.

Besides the clergy 125 boys and girls participated in the beautiful procession of the most Blessed Sacrament. The children included 22 little girls of the past year's first Communion class attired in white and wearing veils, 44 others also in white, smilax-crowned and bearing lighted candles. Thirty-six choir boys in red cassocks and white lace surplices chanted as they marched. There was also a group of acolytes with candles. Bearing the most Blessed Sacrament, Father Kroll walked under a golden and white embroidered silk canopy which was supported by four young men. Besides the "Pange Lingua", chanted by the clergy and vested choir, "Jesu Dulcis", a hymn in honor of the Eucharistic Savior, was sung by all of the children in their tour of the church. Altars and sanctuary were elaborately decorated with flowers and palms for the occasion. With Professor Louis Peil at the organ, the program of the choir, as also the congregational singing, was most effective.

Father Sponar based his eloquent sermon on the text: "And they shall say to Him: What are these wounds in the midst of Thy hands? And He shall say: With these I was wounded in the house of them that loved Me". Zach. XIII, 6.

"There is" said the missionary, "something fascinating even about the ordinary stories of human woe. They seem to reach a depth that the stories of triumph never attain. Take the most commonplace character and surround it with a story of suffering and immediately sympathy is aroused. If this be true of the ordinary life how much more so of the life of our divine Savior Whose sorrow went beyond the depth of any human being, actually and in its purpose. 'Out of the abundance of the heart the mouth speaketh', and so we have a means of finding out from His own words a little of the sorrow the Savior bore for our sins. The best key can be found in His words as He hung dying on the cross.

" 'Father forgive them for they know not what they do'. Jesus was conscious of the malice of the Jews, the infidelity of Judas, the cruelty of the soldiers, the mockeries of the crowd, still He was so magnanimous. It was His prayer from eternity, it is His prayer today. Only a God could pray thus at that time, only He Who was bent on teaching us a most important lesson at the closing of His life. We cannot be called Christians, cross-bearers, unless despite even the greatest provocation which may be given us by our enemies, we can repeat this petition. We must look to the cross and sincerely be able to say with Christ 'Father, forgive them'.

"The thief on the cross softened under the example set by the Savior and in answer to his petition to be remembered in eternity we hear Jesus answer 'Amen, I say to you, this day shalt thou be with me in Paradise'. The penitent's prayer was scarcely breathed when it found an answer. In all His agony our Lord did not forget the main purpose of saving the things His Father gave Him to save. Prayer has had its efficacy since that day and thousands have cried out in their dying hour, hopeful of the same answer to their petition. We are among those softened by that prayer and through the reception of the Sacraments have drawn closer to our Crucified Lord.

" 'Behold thy son. Behold thy mother'. The third word only confirms the love of the Savior. A dying loving father is concerned about the future of his children. Our Savior, about to leave the earth, was solicitious. He looked for some one to whom to entrust His church. He had founded a church, it was very new. His apostles were not yet strengthened and confirmed in the faith. Mary, His Mother, had been with Him on the road to Calvary and now stood at the foot of the cross looking with pitiful eyes into the eyes of her dying Son. She waded with Him through the sea of sorrow, hence she was able to act as mother of all the living, to preserve the life lost by the first woman, Eve. Into her hands did He commit His beloved, who had lately been bought by that awful price. St. John personified all the faithful. He alone remained steadfast to his Lord and Master and hence deserved the title of son, and could fittingly represent all the sons of God. Through St. John the Blessed Virgin became the mother of us all, just as at the Annunciation she became the Mother of God. In the agony of Calvary she begot us all in Christ her Son. Now we were immeasurably dear to her; we were given in exchange for her Son.

" 'My God, My God, why hast Thou forsaken Me?'; 'I thirst'; 'It is consummated', and 'Father, into Thy hands I commend My Spirit'." The other words of our Savior were each emphasized by the missionary.

Sunday morning at St. Mary's high Mass was celebrated at 7:45 o'clock, members of the Holy Name society receiving Holy Communion in a body. Directed by Professor Louis W. Peil, organist, St. Mary's male choir sang Pietro A. Yon's "Missa Regina Pacis", with "O Sacrum Convivium," by M. Haller, at the Offertory.

The men's choir and boy choristers at the solemn high Mass at 10 o'clock sang Turton's "Mass in Honor of the Sacred Heart", and at the Offertory "Ave Verum".

Following was the program at the solemn closing of 40 hours Sunday night: "Praise O Sion", Congregational hymn; "Veni Creator", Franz Witt; "Pange Lingua" was sung during the procession by the vested boys' choir followed by "Jesu Dulcis" (B. Kothe) and "Lauda Sion" (Carl Jaspers). At benediction, the "O Salutaris" and "Tantum Ergo" by Vito Carnevali, sung by the choir, was followed by the Te Deum, congregational.

BISHOP PONTIFICATES ON MAUNDY THURSDAY

Cathedral Center of Solemn Services at Which Holy Oils Will Be Blessed

Holy Thursday, the day on which is commemorated the institution of the Holy Eucharist, will be observed with great solemnity in all of the Fort Wayne churches. The Right Reverend Bishop will be celebrant of the pontifical Mass at 9:30 o'clock Thursday morning, April 14, and will officiate at the blessing of the Holy oils. Rev. Thomas M. Conroy, rector of the Cathedral, will be assistant priest; Rev. Joseph F. Delaney, rector of St. Patrick's, and Rev. A. E. Lafontaine, diocesan school superintendent, deacons of honor; Rev. Charles H. Thiele, rector of St. Peter's, deacon of the Mass; Hev. Henry A. Hoerstman, pastor of St. Andrew's, subdeacon; Rev. John A. Dapp of the Cathedral, chanter; Rev. John Edward Dillon, diocesan chancellor, and Rev. John F. Nadolny, secretary to the Bishop, masters of ceremonies; Rev. Charles Feltes, of St. Patrick's, cross-bearer.

Other officers at the ceremonies are: Twelve Priests—Rev. H. F. Joseph Kroll, pastor St. Paul's; Rev. Basil Didier, C. PP. S., pastor Precious Blood church; Rev. Robert J. Halpin, pastor St. Joseph's; Rev. John S. Hosinski, pastor St. Hyacinth's; Rev. John G. Bennett, assistant St. Patrick's; Rev. Peter Schmitt, Ege; Rev. Paul A. Welch, Arcola; Rev. John B. Steger, Nix Settlement; Rev. L. A. Emerle, Avilla; Rev. Conrad A. Stoll, Kendallville; Rev. J. Allgeier, Besancon; Rev. Leo A. Scheetz, Garrett.

Seven Deacons—Rev. Michael Andrew Chapman, assistant Cathedral; Rev. George Hasser, assistant, St. Mary's; Rev. Anthony Meyers, C.PP. S., assistant Precious Blood church, Rev. Edward T. Fallon, chaplain St. Vincent's Home; Rev. Aquinas Knoff, Roanoke; Rev. Otto A. Peters, Summit; Rev. Jesse Lothamer, Columbia City.

Deacon of Holy Chrism—Rev. Otto A. Peters.

Deacon of Oil of Catechumens—Rev. Aquinas Knoff.

Seven Sub-deacons—Rev. Joseph Keating, St. Patrick's; Rev. Arnold J. Wibbert, Rev. Herman Joseph Miller, St. Peter's; Rev. Leo John Franz, St. Paul's; Rev. Aloysius Cook, C. PP. S., St. Joseph's hospital; Rev. Charles F. Girodot, Bluffton; Subdeacon of Oleum Infirmorum, Rev. Joseph Keating.

OFFICE OF TENEBRAE GIVEN AT CATHEDRAL

Clergy and Parish Choir to Chant; Bishop Presides at Solemn Service

Wednesday and Thursday nights, April 13-14, the solemn Office of the Tenebrae will be chanted at the Cathedral of the Immaculate Conception, the Rt. Rev. Bishop presiding. Since services on Wednesday evening will not be held in the other parishes, members in general will assemble at the Cathedral.

Under the direction of Professor Frederick C. Binder and led by Rev. John A. Dapp of the Cathedral, a special choir will chant the office. The Wednesday night program follows:

Velum Templi—Manzetti; Jerusalem—F. Binder; I Lamentation—Stehle; Antiphon "Justificeris,"—Gregorian Chant; Miserere composed by Gregorio Allegri 1584-1662, and arranged for 4 male voices—Leone P. Manzetti; Chanter, Rev. John A. Dapp; Antiphon "Traditor,"—Gregorian Chant; Benedictus, Rev. S. M. Yenn; In Monte Oliveti—Manzetti.

THE MOTION PICTURE, "IN THE SERVICE OF THE QUEEN," PRESENTED AT HUNTINGTON.

The motion picture, "In the Service of the Queen," was presented in SS. Peter and Paul's auditorium on Monday afternoon and evening, March 28th, under the auspices of Our Lady of Good Counsel Circle, Daughters of Isabella. The matinee in the afternoon was attended by approximately 450 children, pupils of St. Mary's, and SS. Peter and Paul's school. The evening performance was witnessed by 300 adults. The entire proceeds will be given to the Missionary Catechists.

The regular business meeting of the Circle will be held on Monday evening, April 11th at which time plans will be made for an initiation which will be held in the near future.

SEMINARY PROFESSORS TO ASSIST HOLY WEEK

Rev. Sylvester Ley, C. PP. S., a professor at St. Joseph's Preparatory seminary, Collegeville, Ind., will assist at the Cathedral of the Immaculate Conception during Holy Week and on Easter Sunday. Another member of the seminary faculty is to assist at the church of the Most Precious Blood.

Alfred Junk of Fort Wayne, a seminarian from St. Lawrence's College and Seminary, Mount Calvary, Wis., will assist at the solemn services Sunday at St. Paul's church, Fort Wayne.

SIXTH ANNIVERSARY COMMEMORATED TUESDAY

In commemoration of the sixth anniversary of the death of the Rev. John R. Quinlan, former rector of the Cathedral of the Immaculate Conception, solemn requiem high Mass was celebrated at the Cathedral at 7:50 o'clock Tuseday morning. Rev. Thomas M. Conroy, rector, was celebrant; Rev. John A. Dapp, deacon; Rev. Michael A. Chapman, subdeacon; Rev. John F. Nadolny, master of ceremonies. Father Quinlan died six years ago last Sunday.

PHILHARMONIC SOCIETY TO SING AT CENTER OPENING

About 2000 persons from Fort Wayne and vicinity are expected to hear the concert program presented by the Philharmonic society of Fort Wayne in the Catholic Community center auditorium, Sunday afternoon, April 24. The concert will be the feature of out-of-town day during dedication week at the community center.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Millie McLaughlin, 932 Monroe St., Elkhart, Ind.
Logansport—Miss Mary Hooley, 216½—4th St., Logansport, Ind.
Hammond—Miss Genevieve Meyer, 667 State Line St., Hammond, Ind.
Lafayette—Miss Marie McGrath, 1321 South St., Lafayette, Ind.
Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

RECTOR AT FUNERAL OF WISCONSIN PASTOR

Rev. Charles H. Thiele, rector of St. Peter's church, Fort Wayne, returned on Wednesday from Chilton, Wis., where he attended the funeral of Rev. James E. Meagher, pastor of St. Augustine's church.

LOGANSPORT DISTRICT

BAZAAR WORKERS ACTIVE.

Mrs. Jas. Doyle, president of the Sewing Circle of St. Joseph's hospital, presided at a meeting of the ladies of the three local Catholic churches last Thursday, March 31, at the hospital with a view to further the plans for the proposed bazaar to be given April 25 and 26 in the K. of C. home. Many donations have already been given for the enterprise and all those present expressed a willingness to work for its success. Mrs. Doyle has been chosen as general chairlady and Mrs. Thos. Goss as assistant.

PICTURES OF EUCHARISTIC CONGRESS SHOWN AT K. OF C. HOME.

Under the auspices of the Knights of Columbus, pictures of the Eucharistic Congress, entitled "The Faith of Millions," were displayed last Tuesday evening in the K. of C. home.

ADDAIR-MATTINGLY.

Banns of matrimony were published Sunday at St. Bridget's church by the pastor, Rev. Nicholas A. Keller, between Miss Mary Addair of Lake Cicott and Grant A. Mattingly of Jason.

AFTER EASTER PLAY.

The Young Ladies' Sodality of St. Vincent's church is selecting a cast for its coming play, to be given soon after Easter.

NOVENA AT ST. BRIDGET'S.

A Novena was started last Wednesday at St. Bridget's church by the pastor, Rev. N. A. Keller, for Vocations, in accordance with the direction of the Rt. Rev. Bishop.

ST. MARGARET'S COURT ELECTS OFFICERS.

At the meeting of St. Margaret's Court Thursday evening, March 31st, at the St. Bridget's hall, the following officers were elected: President, Mrs. C. L. Newton; vice president, Miss Mae Murphy; recording secretary, Mrs. Esther Mayhew; financial secretary, Mrs. Mary Smith, and treasurer, Mrs. Tillie Castaldi.

ST. BRIDGET'S TEAM WINS.

The Metea Independents lost by a score of 25 to 27 last Tuesday evening, March 29th, in the St. Bridget's gymnasium when they played against the St. Bridget's basketball quintet.

VICTIM RECOVERS.

William Kelly, son of Mr. and Mrs. John F. Kelly, of St. Vincent's church, who sustained serious injuries recently in an auto accident, is recovering.

EAST-END RAMBLERS WIN.

The St. Bridget's Seconds lost on Thursday night, March 31st, when they played with the East-End Ramblers in the St. Bridget's gymnasium. Both teams are young and speedy.

HAMMOND DISTRICT

ABRAHAM LINCOLN COUNCIL REMEMBERS C. C. H. S.

Fourth degree Knights of Columbus of the Abraham Lincoln Council, have recently given a substantial donation to C. C. H. S. of Lake Co. The gift was received with appreciation and gratitude by the faculty of the school.

Sincere thanks are also extended to the G. K. and members of Unity Council K. of C. for the use of their hall during the coming bazaar of the school, which is to be held in Unity Hall, Liberty St., Hammond, from April 20-23.

OBITUARIES.

✝

R. I. P.

MUNCIE

DANIEL J. CUMMINGS

Daniel J. Cummings, 60, died at his home 811 East Charles Street, last Thursday morning at 2 o'clock following a six weeks' illness. Mr. Cummings was a faithful member of the St. Lawrence Parish and a resident of Muncie for more than thirty years. He is survived by his wife Esther, a son Bernard, a daughter Mrs. Frank Robertson, and one grandchild Francis Jean, one brother Thomas Cummings and one sister Mrs. Mary Bonham. Funeral services were conducted Saturday morning at 9 o'clock at the St. Lawrence's church, Rev. Father Derrick officiating.

JAMES L. BELL

Funeral services for James L. Bell, a former resident of Muncie, who died Thursday in his home in Fort Lauderdale, Florida, were conducted at the St. Lawrence's church Tuesday morning at 9 o'clock, the Rev. Father Derrick officiating.

MRS. JULIA McCARTY

Mrs. Julia McCarty, one of the pioneer resident, of Muncie, died at her home, 1416 East Ninth street, last Saturday morning after an illness of two years. Mrs. McCarty has been an active worker in church circles. She was a member of the Daughters of Isabella and of The L. C. B. A. She is survived by two sons and one daughter. Funeral services were conducted Wednesday morning at 9 o'clock from St. Lawrence's church, Rev. Father Houlihan officiating.

LOGANSPORT—

EMANUEL COHEE.

The funeral of Emanuel Cohee, who died at the home of his daughter, Mrs. Frank Kistler, of East Broadway, on March 31st, at the advanced age of 83 years, was held from St. Vincent's church on Saturday morning following, Rev. Jas. H. Durham, officiating.

JERRY J. McCARTHY.

The funeral of Jerry J. McCarthy, whose death resulted from a railroad accident April 1st, was held on Thursday morning, April 7th, from St. Vincent's church, Rev. Jas. H. Durham officiating. Besides the widow, three children survive.

LAFAYETTE

MRS. SOPHIA NORTH

Mrs. Sophia North, 53, wife of C. J. North, died suddenly Wednesday at her home near Brookston. Surviving are her husband and a son, Francis. Funeral was conducted Saturday morning from St. Mary's, Lafayette. Burial in St. Boniface's cemetery.

HELEN MARIE FAUSTICH

Helen Marie Faustich, 3-months-old daughter of Mr. and Mrs. Francis E. Faustich, died at noon Thursday. Funeral services were conducted from St. Boniface's church Saturday morning at 9 o'clock.

LOUIS FRISCHMEYER

Louis Frischmeyer, 83, died suddenly Friday morning at his home, 720 North street. Surviving are one daughter, Carrie, and two sons, Charles and Anthony. Funeral services were conducted Monday morning from St. Boniface's church.

FORT WAYNE

MRS. SARAH KAHOE, WELL-KNOWN RESIDENT, DIES

Mrs. Sarah Kahoe, 70, for half a century a resident of Fort Wayne, died Saturday evening at her home 323 East Butler street. Death followed a year's illness. Deceased was a native of Eaton, Ohio. She was a charter member of "St. Patrick's church, the Rosary society of the parish and of the Ladies' Catholic Benevolent Association. She was the widow of William Kahoe, whose death occurred nine years ago. Surviving are five sons, Harry, Edward, William and Leo, of Fort Wayne; Charles of Chicago; one daughter, Mrs. Bertha Smith of Fort Wayne. The funeral was held Wednesday morning from St. Patrick's.

The Alexian Brothers, or Cellites, were organized by Louis de Bourbon, Prince-Bishop of Liege, for the care of hospitals for men during the fearful plague which raged all over Europe at one time in the Fourteenth century.

We don't know which gives the country the most trouble, the outlaws or the inlaws.—*Wide Horizon.*

RENEWAL NOTICE.

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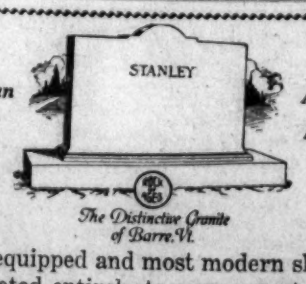
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Inclosed find clipping. According to this dispatch of the United News from Rome 22 marriages, for various causes, were annulled by the Holy Rota of the Catholic Church in 1926. Does the Church exercise authority to annul marriages regardless of the nationality of the applicants or whether they are Catholics or not?

The Sacred Rota is one of the Roman Congregations which handles appeals concerning the validity of marriages, etc., and it is bound to consider such appeals, no matter from what quarter they may come. The clipping you inclose goes on to state that annulments were granted "because of violence or fear, because the true consent was lacking, because the marriage contracts were made clandestinely, because of a pre-nuptial agreement that there would be no children, and because of defective consent and mental defections." Any of these would be bound to affect the validity of the marriage. There is no civil court in any civilized country that would not declare null and void a so-called marriage in which consent on the part of one or the other of the parties had been lacking; where violence, deception, or fear were present to prevent freedom of choice.

The Roman Rota is very seldom indeed asked to pass upon the validity of the marriage of a non-Catholic except where the non-Catholic wishes to marry a Catholic, as was the case in the Marlborough-Vanderbilt appeal, when the former Duchess of Marlborough wished to wed a French Catholic gentleman. It is very plain, indeed, that Bishop Manning did not feel offended so much because his jurisdiction had been ignored as because the proceedings of the Rota exposed to light a scandal which placed the Episcopal clergy in the position of truckling to wealth and passing over the human rights of the young Consuelo who was compelled to marry the Duke.

Since the requirements of the Catholic Church are more strict than those of the civil law there can be no clash between the Church laws and the civil laws. The former are more inclusive. There is no reason why the Rota should refuse jurisdiction when a case is appealed to it by any person whatever. It is simply a question of finding out whether or not the marriage was actually a marriage, since the Church does not grant divorce for any cause.

In Charles Dicken's "Pictures from Italy" he speaks of his impressions of Rome. On the whole he sees the people of that nation through the eyes of a prejudiced Protestant. He, however, speaks of the "irreverence of the people," presumably Catholics, who talked during the church services. He says in another place that a music teacher handed her card to someone during the services; and at one time a dog started fighting in the church, etc.

I am more concerned however, with the inscriptions he says he noticed on some of the altars of the churches. "Every Mass performed at this altar frees a soul in Purgatory." Do not such inscriptions give a wrong impression to non-Catholics?

It is very true that the decorum expected of the people who visit Catholic churches in the United States is generally more rigorous than in Europe. We should not be too quick to pass judgment on the Italians because their ideas with regard to such matters are not as strict as ours. It is conceivable that a dog might wander into an American Catholic church, or even into a Protestant church (!) and start to fight. Also it is possible that an individual Catholic might so far forget himself or herself as to pass out cards in an American church. The Church, however, should not be blamed for such occurrences.

It is not unusual for non-Catholic travelers to misunderstand inscriptions found in Catholic churches in Europe. For example, there are many churches in Italy which have an inscription over the front entrance stating that a plenary indulgence is granted to those making a visit. Such announcements, however, imply that the person who makes the visit should have confessed his sins with a firm purpose of amendment and have received holy communion. If Dickens saw such inscriptions he forgot that God's part in the transaction was implied. Had he asked any Catholic priest he would have been informed that God alone knows whether a soul is in Purgatory or not and when that soul is released. On the other hand, the announcement in itself would not necessarily be an exaggeration; for souls in Purgatory that are not mentioned by name by the officiating priest are assisted by every Mass said; and it is entirely within the bounds of possibility or even probability that a soul is released from Purgatory by every Mass said, inasmuch as in every Mass a remembrance is made for the dead.

If I believe that a certain action is mortally sinful and, with this thought in mind, perform that action, must I confess it, even though before examining my conscience I find that it was not a mortal sin?

The action must be confessed because the bad intention rendered the action mortally sinful, since you willingly did that which you thought broke the law of God in a serious manner.

Why could God not have created mankind in such a way that man could not sin, so that everyone would be saved and thus God would receive more honor and glory, rather than create some whom He knew from all eternity would be lost?

God receives honor from His creatures. The angels glorify Him, men honor Him and even the animals reflect His glory in their obedience to the instincts which He placed in them. But the animal's obeying instinct is not free and, therefore, merits no reward. God created man with a free will. He gave man certain laws by which his actions would be governed. Man receives Heaven, or suffer in hell, according as he uses or misuses this gift of free will. He would deserve no merit if he were forced to do good and avoid evil.

A non-Catholic lady, who does much work among the Italians in one of our large Eastern cities, maintains that she read in a Catholic paper that the statue of Judas Iscariot was to be dedicated in one of the Roman Catholic churches of that locality. I know this statement is not true, but please print the answer in order that I may show her her mistake.

The woman is mistaken, or deliberately misinforming the Italian people among whom she works. Unfortunately, this latter procedure is all too common among the proselytizers who would rob innocent Catholic people of their God-given Faith and have nothing but humanitarianism to offer in return. These zealous proselytizers fail to realize that by undermining the Faith of the foreign-born, in the Church of their fathers, they are making of them excellent atheists and indifferentists, not good Protestants.

After Dinner Story

The Catholic Bride;

OR

MORAL LETTERS

ADDRESSED TO

JULIA,

Daughter of Count Solaro della Margarita, on the Occasion of Her Marriage with Count Eduardo Demorri di Castelmagno.

LETTER VI

From the Bishop Asti

So fair a flower of your distinguished family, as you, young Julia, a flower which grew and was fostered, under a father's care in the garden of home, and, afterwards, expanded and blossomed under the cultivation of the Virgin Sisters of the Sacred Heart, cannot fail to diffuse the sweetest fragrance, and prove a consolation to your illustrious family, and an ornament to the bridal hall. And heaven will bestow those fruits invoked upon you, by the benediction of that nuptial tie, which binds you to your excellent spouse. May you be enriched with its choicest blessings, and its fertile dews. Meanwhile, permit me to share in the common exultation at your truly auspicious marriage; and I beg you to accept the following tribute, a familiar essay made up of some reflections on moral education; a subject which should claim the attention of every philanthropist, and of every Christian.

May your days be, ever, as fortunate and happy, as I can wish them to be, while I invoke upon you the benedictions of heaven.

✠FILIPPO, *Bishop of Asti.*

Moral Reflections by the Same

I am in the habit of contemplating, with astonishment, those prodigies of painting and sculpture which adorn our churches, our galleries, and the palaces of the great: and I cannot but reflect how persevering has been the industry of their authors, whose works, as it were, animated with being, are destined to be immortal. And I am led to say to myself: why is it that the rough convas and the cold marble are wrought into the perfect resemblance of men, while parents often take but little, if any, pains to preserve in their children the original likeness and lineaments of men! Here such a variety of coloring and shades, or such untiring patience in the use of the chisel, lest there should be the slightest want of symmetry, of expression, and, especially, of the character of the figures which start into life under the art of the painter or the sculptor: and, in parents, no care to form the traits and conduct of their children according to a truly Christian model, and, often so lamentable a neglect of it, that their offspring, deformed by the ugliness of every vice, hardly retain the image of Himself which God engraved on their foreheads; and grow up a curse to society, and a scandal to religoin! How is that man, who, if I may thus speak, imparts education to inanimate and irrational nature, who compels the earth to supply his alimentary wants; the plants to lose, by cultivation, their original wildness; the elements—air, water, fire, gas, vapor—to minister to his ends; the deadliest poisons to assume the characters of sanitary remedies;—how is it, that man who can tame the savage beasts, can yoke the ox, and bridle the steed, and chain the lion, and cage the tiger, and goad the elephant;—that man, not satisfied with ruling the earth, and extending his dominion upon the sea, but scans the very heavens, reaching the stars, and commanding the sun,—that man, in a word, who, by education, conquers and masters every thing, bestows so little thought upon the education of his children, the tender offspring of his own person? Ah! in vain, says the author of Ecclesiasticus, in vain do you put your hopes and your delight in your children, if they are not brought up in the fear of God. The fear of God is the source of all wisdom. But in the estimation of some, this is regarded as an obsolete truth, a maxim no longer in use, and by such education is neglected. That kind of education, I mean, which contemplates, especially, the government of the heart, and the formation of morals: and which, if not cherished, in families, as the root and nutriment of learning, will be inculcated, in vain, from the pulpit and the altar. This Christian education is very different from that external probity, which teaches men to appear, but not in reality to be, profoundly virtuous; education, without which the most interesting qualities of the child—genius, beauty, and acquirements, will become the fatal instruments of refined destruction; education, in fine, which parents are bound to give, whose authority is the purest and most ancient image of the divine authority, and who are, accordingly, styled "visible gods" of their families, by the sacred Scriptures. A thousand times blessed are those children who are born in the bosom of a truly pious family! They will, one day, become parents, too, of children, who will be the consolation of their families, of the church, and of their country.

You, dear Julia, who have been favored with so rare a treasure, have only to call to mind how you have been educated by your excellent parents, in order to educate well the children whom heaven may design to bless you with. And as the example of the faults of others is a lesson in the school of virtue,—going, as you are, from the bosom of your family, which I venerate as the sanctuary of the Christian and social virtues, to the bridal hall, I request you to make, with me, as with others who are truly wise, some familiar reflections on the education of children. And like the dove that went from the ark, you will perch on the olive tree, view, with commiseration, the clod which you have left under your feet, and carry aloft with you, into your native air some of the branches of that tree of peace, which, at a later period, will impart solace and honor to the declining years of your beloved parents.

The universal Father of all mankind, God, deigned to make fathers his companions in the government of families: and Jesus Christ associated them, in some measure, with himself, in quality of Redeemer, because they are, together with himself, saviours of their own children. Because he confirms in heaven the commands given by them, entices children by the promise of the sweetest rewards, and terrifies them by the menaces of the severest punishments: he blends his benediction with that of the parents, and declares that the malediction of a mother will exterminate a family. Sacred and precious is the treasure which parents receive, as it were on deposit, in the children that are born to them: and they will be required to restore it to God, before they are rewarded or punished for the manner in which they have preserved it. If even a careful education is, sometimes, not sufficient to guard the virtues of childhood against the vices of youth, what will be the case, if through the fault of parents, the burning passions take possession of a heart void of all religious convictions, and a stranger to the fear of God: or, if by an opposite extreme, equally to be deplored, they place their children, from their cradle, in the way of perdition, which will be pursued even to the tomb.

One word concerning the different classes of parents. There are some so very cruel, that it would seem they have given life to their children only to torment them: these are impetuous and austere, and will make no allowances for the weaknesses of their age, and make no concession to their reasonable desires. There are others, too easy and condescending, who love their children with a blind affection, and refuse them nothing. There are others so avaricious, that by their closeness and prenurious rigor, they keep their children in a low and vulgar condition, where they form friendships, fatal, at once, to their honor and their fortune. On the contrary, there are others who are voluptuaries, and bequeathe no other legacy to their children, than the prenicious example of their gratifications, and the torture of not being able to emulate them. There are others capricious and unjust, who, lavishing their favors upon one darling child, make the others victims of an unhappy aversion, which begets rancor, envy, and fraternal discord. There is an infinite variety of others, whom I should not style by the name of fathers, but tyrants of their families, who draw out, as if from the urn of fate, the destiny of their children, and bind them like slaves to that profession, to which neither nature nor heaven has called them: one to the bar, another to the camp, another to the marriage state, and another, from his very cradle, to the sanctuary or the cloister: and thus do they raise a sacrilegious hand to strike some Isaac, contrary to the will of heaven, and against his own consent. I trust there are few belonging to this inhuman class. And, yet, what do we see around us?—We see mothers, who, in order to rid themselves of the trouble of nursing their own offspring, consign them to the charge of mercenary hirelings, from whose breasts they suck with their milk, vulgar prejudices, and plebeian errors; and what is still worse, (if what is related of Alexander the Great be true; that he was a drunkard and died of the effects of wine, because he had been suckled by a woman who indulged too freely in its use), to servants and uncouth domestics, who, too often, are destitute of probity, and calculated to spoil the finest disposition; who found their hopes on the caprices and disorders of the rising rulers of the house, whom they incite to evil in order to reap the fruits of their own malice; to the hands of strangers, in fine, who are paid to keep the children at a distance from their parents, and who earn for them, in a certain manner, the right of forgetting them; erroneously persuading themselves that the burden will be light to a stranger which they themselves consider too heavy to be borne, or that sordid interest will secure to their offspring that good, which the most sacred affection withholds from them. And even though, in spite of so many difficulties in the education of children, the result should turn out fortunately, what object have parents in bestowing it upon them? To provide every thing for them except what relates to God. They seem to fear that piety would disgrace them in the world, to please which, they yield to all that it exacts, and do not hesitate to color its vices with attractive names. Dissipation they style urbanity, ambition magnanimity, immodesty levity, rashness courage, obstinacy constancy, prodigality goodness of heart, gallantry amiability. And, on the contrary, not satisfied with this deception, they vilify virtue, by calling temperance rusticity, modesty vulgarity, forgiveness cowardice, and respect for the clergy, devotion at church, and the frequentation of the sacraments, bigotry and simplicity. They rejoice, in their hearts, to see their children grow up independent, loquacious, disdainful of advice and correction, provided they can glitter in society. Unhappy parents! Too late do they reap the bitter fruits of such an education. Let them wait until their children can throw off the parental yoke, and begin to feel that they have no farther need of their solicitude, let them wait till they are laboring under the infirmities of age, and then let them declare whether the education which the world prescribes, is such as their hearts would desire. Ah! when in a family the mother becomes decrepit, and the father unable to govern his house, they will be objects of contempt to their children; they will be compelled to drink of the bitter chalice of sorrow; but the fault will be their own. To them it may be said, the ingratitude of your children is the effect of your own folly. You have armed them against yourselves, and, too late do you think of that religion which you neglected to teach them. It is but natural that parents, who were so reckless, should be punished with rebellious children: and to no purpose do the Hagars complain of the Ishmaels, or the Jacobs of the Dinas, or the Davids of the Absaloms, if to themselves the irreligion and rebellion of their children can be imputed. And, in vain, will they have taught the theory of virtue and religion, if their example has destroyed the effect of their instructions. It is easier for children to imitate their parents than to believe them. They inherit their passions, and as they succeed to their name, so do they likewise to their vices, as has been well remarked by Salvian: and the sacred oracles tell us that the father will live in the son, and the mother in the daughter. A merciful judgment, sometimes, cuts off in his bloom, some son, ere the malice of his father could corrupt his spotless mind; and, sometimes the too cruel love of a mother, by her excessive indulgence, sacrifices her daughter, the hope and beauty of the family, a victim to untimely disease. And what does it avail that her miserable parents bathe her cold ashes with their useless tears? Let them rather mourn over their own guilt, or at least, over that weakness which was the cause of her early death. They have blighted the lovely flower which was destined to flourish in the dew of heaven.

Their house, accordingly, becomes solitary: among their palaces and treasures they seek, in vain, for a child of their love, who may inherit them, a likeness in whom they may be represented. In their stead, they see, a hand, strangers as it were grasping at the spoils, and, in their withered ears will ring the voice of their ancestors reproaching them for having sealed their tomb for ever! Should heaven permit them to enjoy the object of their most cruel indulgence, what use will they make of it? To render them the victims of the blindest affection. In them they will recognise no vice,—they will find an excuse and a palliation for every defect. Alas, how deluded! Should a servant of the house dare to strike their darling child, they would instantly, inflict on that menial the severest chastisement: and while vice tyrannizes over them and leads them to ruin; whilst he is the prey to passions that consume him, they remain tranquil, and leave him to defend himself in the midst of all the dangers of the world, and of corrupt society. Do they, perhaps, confide in the virtuous disposition of their children? Ah! gloomy caverns, deep solitudes, sackcloth and ashes, could not, always, be a protection to the hermits of the desert or the ministers of the sanctuary, of whom some have periahed in the shadow of the cloister, and at the foot of the altar: and notwithstanding this, can we entertain a hope that young worldlings, badly educated and trained up, will not fall? that the frail reed will not be snapped, by the whirlwind, that often tears from its roots the cedar of Lebanon? In the world everything leads to seduction, and furnishes aliment to the passions. Conversation betrays it, company fosters it, fashion authorizes it, interest inflames it, the example of many of the great and noble sustains and adds lustre to it. The fine arts themselves are, frequently, made the means of the corruption of the heart. Painting, sometimes, displays its beauteous colorings to this end: to this, full often, poesy spreads out all the graces of the muse, music sends forth all the harmonies of song; and marble and bronze are shaped into voluptuous forms, which art immortalizes, and the philosophy of fashion defends, and praises.

What then? Must parents keep their children always shut up at home or immured in cloisters? By no means. But they should treat the world as they would an enemy, and put into their hands a shield of defense against the dangers that surround them. Let us imitate the sparrow, said a great Italian orator. Do you not observe that bird, that makes himself a citizen of our roofs? He, sometimes lights upon the ground—poor little thing—forced by necessity to seek his sustenance there. But as he knows that the ground is, for him, a treacherous place, where nets are spread, and traps are set, to catch him, he is ever timid, looks carefully around him, and with the grain in his beak, flies back into the air. Thus we, who are made for heaven, should be as pilgrims on this faithless earth, until we return to our celestial country: and thus, we should be the masters, instead of the slaves, of this wretched world. The young, especially, as pliable as wax to every impression, should be fortified against the corruptions and passions of the world, particularly those that are pleasing, and apparently innocent. For it has been remarked, by a celebrated writer, that there are moments when the young mind is so disposed, that it will seize upon any thing that has the appearance of pleasure; not unlike a flower which is hardly blown ere it abandons itself, on its tender stem, to the first zephyr that passes over it, and carries off its sweetest fragrance. Ah! those dangerous moments when the passions begin to be developed, should be guarded with timid caution. For it is then that they are exposed to cunning wiles, or open malice; and

(Continued on Page Six)

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

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HUNTINGTON, INDIANA, APRIL 10, 1927

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,
+ John Francis Noll
Bp. of Ft. Wayne

PRIESTS AND PEOPLE, ATTENTION!

Pope Pius XI, like his predecessor Pius X, realizing the absolute need of Catholic literature in every home, asks members of the Apostleship of Prayer throughout the world to pray during the month of April for a more general patronage of the Catholic Press.

It is strange that our Catholic laity do not of themselves perceive the immense benefits, if not the necessity, of receiving into their homes and reading assiduously at least one Catholic paper and one good Catholic magazine.

OUR SUNDAY VISITOR was founded primarily to cultivate a taste for Catholic literature. To this end its founder conceived the idea that if a paper could be produced at a very low subscription price and be sold or distributed at the doors of all churches after the Masses on Sunday, a twofold effect would ensue; that, first of all, the pastor, by lending himself to such distribution, would be emphasizing far more powerfully than he could by words from the pulpit that no Catholic home should be without a paper; and, secondly, that the many who had hitherto been subscribers to a Catholic periodical would grow to like the little paper so well that they would respond on their own initiative to the appeal of other Catholic literature.

That such was the effect time has proved. Not only do priests assure us that most of their parishioners are regular readers of a Catholic paper, but editors of many Catholic weeklies testify that their own papers have found easier access to homes which were already visited by OUR SUNDAY VISITOR.

OUR SUNDAY VISITOR would never have been started if its founder dreamed that it would put any other Catholic paper out of business, or even curtail its circulation. It is for this reason that we designedly refrain from publishing Catholic *news*. It is quite evident that if we published an eight-page paper with all the Catholic news supplied by the diocesan Catholic weeklies, ours would be taken as a substitute by many people, because in addition to the news they would receive very profitable instruction, and at a much lower price.

The national edition of OUR SUNDAY VISITOR *is made local* for the Diocese of Fort Wayne and, as an eight-page paper, brings the Catholic news to the people. In fact, there is scarcely a home in the Fort Wayne Diocese whose members read English which is not visited by the diocesan edition of OUR SUNDAY VISITOR.

The character of the national edition is often misunderstood, and there are those who think it should report Catholic news. But the priests of the United States know its character and believe as we do that the reporting of news should be left to the papers published nearer to the homes of the readers.

But there is still a great deal of room for improvement in the patronage accorded Catholic papers. Too many people go home from church without helping themselves to the paper distributed gratis or sold at the door, unless their attention be called to it Sunday after Sunday from the pulpit. It is admitted everywhere that our Catholic people, despite the opportunities they have to inform themselves concerning the teachings and practices of their Church, are still woefully uninformed.

But the continuation of school day religious instruction is not the only purpose of OUR SUNDAY VISITOR. It aims at giving the correct answer to all the calumnies directed against the Church, whether adduced from so-called history or from other fields. It gives the correct Catholic viewpoint relative to the social evils of our day. If every Catholic would read all that is contained in the four pages of OUR SUNDAY VISITOR fifty-two times the year, he would acquire a vast fund of information.

Therefore, let it not be necessary for the priest to call your attention to your duty to yourselves and to your children in the matter of patronizing and reading Catholic literature, but resolve to be at least as assiduous in perusing four or eight pages of a religious paper once a week as you are once a day in perusing the secular paper.

OUR SUNDAY VISITOR observes its fifteenth birthday next month, and would like to be encouraged by a resolution on the part of its present patrons to be faithful readers of the paper themselves and to do their bit to get it into the home of at least one other family. We are thinking of observing our fifteenth birthday by giving more attention to Catholic children, both those who are now in the parochial school and those who are deprived of such an advantage. We intend either to set aside one full page of OUR SUNDAY VISITOR for this purpose, or, if our readers prefer it, to launch a paper especially for the children.

Kindly let us hear what you think of this newly projected undertaking, but during the month of April hearken to the wish of the Holy Father, and pray for the spread and influence of the Catholic press as well as resolve to be ardent supporters of it yourselves.

Palm Sunday recalls the triumphal entry of Jesus into Jerusalem. On that day His countrymen sang their glad Hosannas to Christ the King. Pray that He may be, always, the King and Guide of your hearts.

If you would experience the joys of Easter, spend Holy Week in the humble, sorrowful contemplation of our Savior's sufferings.

Readers Speak to Readers

Cumberland, Md., Mch. 15, 1927.

Reverend Editor:

I am so glad to hear that you are contemplating a Sunday school paper and I like the idea of devoting a page of "Our Sunday Visitor" to this project. It is timely, practical and will thus reach all.

Apropos of this subject, I read recently that there are 818,000 Catholic girls of High School age in the United States; 140,000 of these are in non-Catholic schools and 600,000 not in any school. I wonder if any systematic move has been made in any part of our country to give this majority a practical course in religion, to enable these girls to give an intelligent answer to outsiders who seek information concerning our Faith. Could not such a course be imposed by a competent esslesiastical authority and a record (Parish or Diocesan) be kept, whereby to ascertain if all had completed the course? Extension and correspondence courses are conducted nowadays in every department of knowledge. Why not in the most important of all subjects—Religion?

Reverend Father, this is only a thought.

Most respectfully yours,
S. C.

Pottstown, Pa., Mch. 14, 1927.

Dear Rev. Editor:

Enclosed please find check for $10 toward Victor-Noll or Catechist Training School. I want to help every worthy undertaking and in doing so must limit my donations in order to help all if possible.

Respectfully yours,
J. F. Z.

Freeport, Ill., March 21, 1927.

Dear Father:

Of late I have enjoyed reading under your after dinner stories, "The Catholic Bride" or "Moral Letters Addressed to Julia." I am assuming that these letters are all in some book under the above title. If I am correct, I would be pleased to be advised of the fact and where I could purchase this book and if you happen to know what the price is.

Assuring you that of the three Catholic papers that come to our home weekly, I prize Our Sunday Visitor most and wishing you continued success. With kindest personal regards, I am,

Very respectfully,
J. E. COGLEY,

Kansas City, Mo.,
Feb. 18, 1927.

Rev. Dear Father:

I wish to make a public expression of my gratitude to St. Jude and our Blessed Mother for two great favors received as the result of a novena.

Everything tried during the past year had seemingly been useless, and I am sorry to say that the novena was started with scarcely any hope of success. However, before the novena was even half completed, it was answered and I received not only that for which I had asked, but also something for which I had hardly dared to hope.

If ever the readers of O. S. V. are in need of speedy assistance I would advise them to go to St. Jude for they will certainly find him a wonderful and a willing helper.

Yours very sincerely,
A READER.

Union City, N. J.,
March 4, 1927.

Dear Editor:

I thank you sincerely for your kind and prompt reply to my letter requesting information concerning charges made in Bernice Babcock's book, "The Soul of Abe Lincoln." Our Sunday Visitor is certainly to be depended on when information is wanted in regard to calumnies against the Catholic Church in this country. Your information department is doing in the religious sphere what Bradstreet's does in the commercial field. May God bless your efforts with the success which they deserve!

Very truly yours,
ADRIAN LYNCH, C. P.

St. Louis, Mo.
March 7, 1927.

Dear Father:

Please allow me to say that the articles on Vocation by Rev. Albert Muntsch, S. J., in "Our Sunday Visitor," which have been read with much interest, will receive new light when read in connection with the same author's "The Higher Life." This is a book adapted to our times and shows the beauty and excellence of the really higher life. All persons who enter any one of the religious communities—whether they follow the active or the contemplative life—try to lead this "higher life." There is hardly a book more suitable as a gift for a young man or woman who have serious thoughts of entering the priesthood or the religious life, than the aforementioned book, "The Higher Life," which is published by B. Herder, of St. Louis.

And God bless you for all you are doing to bring home to the youth of America the excellence of the priesthood and of the religious life.

Very sincerely in Christ,
ONE OF YOUR FAITHFUL READERS.

Ida, Mich.,
March 27, 1927.

Rev. Dear Father:

I enjoy reading Our Sunday Visitor very much. I think it a great aid in strengthening the faith.

I am enclosing Msgr. Gilbert's Preparation for Holy Communion; wishing you would publish it so readers could clip it for future use.

"I AM NEEDY AND POOR"

Dearest Jesus, all Thy creatures
Are more worthy of Thy grace,
Than the vile and wretched sinner,
Who now kneels before Thy face;
Yet one claim I have upon Thee,
Which Thou never wilt deny:
In the bounds of Thy creation,
No one needs Thee more than I!

Other souls have been more faithful,
And have served Thee better far.
Many spotless hearts more fitting
For Thy gracious Presence are:
Many lips devouter greeting
Far more fervent can supply,
But dear Master, well Thou knowest
No one needs Thee more than I!

Many loving hearts have carried
Richer offerings to Thy shrine;
Many generous hearts have loved Thee
With a purer love than mine;
These, Thy chosen ones, approach Thee
As the doves to covert fly;
Although utterly unworthy,
No one needs Thee more than I!

Sins unnumbered unatoned for,
Have made havoc in my soul,
And against me stands as witness,
The recording angel's roll;
All untilled has been my vineyard,
And its soil is hard and dry;
O my God! my only refuge,
No one needs Thee more than I!

For without Thee I am helpless,
Fast in sin's strong fetters caught;
Blinded by my evil passions,
Swayed by impulses untaught;
I could do no good unaided,
It were worse than vain to try;
Come Thyself to me, sweet Jesus,
No one needs Thee more than I!

Thou didst leave the Father's bosom
To reclaim and save the lost;
Thou didst take upon Thee freely,
Our Redemption's awful cost;
Thou Thyself hast called me to Thee,
Thou wilt hearken to my cry;
In the bounds of Thy creation,
No one needs Thee more than I!

A READER.

Westmont, Ill.

Dear Father:

I have been a reader of the Visitor for the past fifteen years and find it the best Catholic periodical in more ways than one, especially in instructing the Catholics in Their Faith.

Trusting you will excuse this hurried missive and wishing you all success in the noble work you are doing, I am,

Sincerely yours,
L. B.

Oh, what is He saying with livid lips
and thorn-crowned head bowed low?
While Mary, supported by John's
strong arm, stands sobbing and
shuddering so!

"Behold thy Mother,"
He gasps ere death
Can steal away
His fluttering breath.

"Greater love," He had said, "no man hath than to give his life for his friend"!
But Poverty's Prince, not content with this, gave to us at the very end the only possession He had on earth—
The Priceless Mother, who gave Him birth!

B. H. R.

OUR WEEKLY LAUGH

A COURT SCENE

"William, look up. Tell us, William, who made you? Do you know?" William, who was considered a fool, screwed up his face and looking thoughtful and somewhat bewildered, slowly answered: "Moses, I 'spose," "That will do," said Counsellor Gray, addressing the court; "the witness says he supposes Moses made him. That certainly is an intelligent answer, more than I supposed him capable of giving, for it shows that he has some faint idea of Scripture; but I submit that it is not sufficient to entitle him to be sworn in as a witness capable of giving evidence." "Mr. Judge," said the fool, "May I ax the lawyer a question?" "Certainly," said the Judge. "Wal, then, Mr. Lawyer, who d'ye 'spose made you?" "Aaron, I 'spose," said Counseller Gray, imitating the witness. After the mirth had somewhat subsided, the witness drawled out. "Wal, neow, we do read in the good book that Aaron once made a calf but who'd a thought the darned critter had got in here?" The Judge ordered the man to be sworn.

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Fill in COUPON and Mail to Our Sunday Visitor, Huntington, Indiana.

Find enclosed herewith my offering of $.....to help lift the debt on the Catechist Mission School.

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Two years ago a California gentleman offered to give $10,000 towards the payment of the debt on the Catechist Training School at Huntington, provided our readers raised $90,000. We have thus far raised $68,000. A little Lenten offering from you will help us raise the balance and secure our claim for the $10,000.

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Send all donations to OUR SUNDAY VISITOR Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists are a desire for self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

Since workers in this field receive no remuneration, we must look to the Catholic people generally for their support.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help. When ordering OUR SUNDAY VISITOR by mail, also order The Missionary Catechist, both for $1.25.

A VOCATION CATECHISM

What is a Missionary Catechist?

A Missionary Catechist is one sent out in the name of the Church to give religious instruction and a Christian training to those who are deprived of the ordinary means of Catechetical instruction.

What does a Missionary Catechist do?

A Missionary Catechist engages in missionary work exclusively among the poor. According to her Rule she may go only to those districts actually too poor to support Priests, Sisters or Parochial schools. Here she teaches Catechism, visits and cares for the sick poor in their homes, does tabernacle work and engages in various welfare activities.

Do the Catechists teach schools or conduct hospitals?

The Catechists teach no schools, conduct no hospitals, engage in no institutional work.

Do the Catechists receive a salary?

They receive neither salary nor remuneration of any kind from the poor among whom they labor.

How are the Catechists supported and for how long?

Each Catechist is supported perpetually by means of an individual Burse. The Society begins to support her when she becomes a Probationary Catechist.

Do the Catechists labor only in the United States?

Yes, for the present time they are engaged in missionary labors among the poorest of our Catholic people—the Spanish-speaking people of our country.

Do the Catechists wear a distinctive garb?

Yes, they are garbed in a neat blue uniform and wear a blue veil which sets them apt from the laity and distinguished them from cloistered nuns.

Must an applicant bring a dowry?

No, the Society of Missionary Catechists does not require a dowry, but each candidate must bring with her the required personal outfit.

Would poverty be an obstacle to entrance?

Not at all. Poverty is no bar if the other conditions are fulfilled.

What are the educational and other requirements for entrance?

The Society of Missionary Catechists requires only that its candidates have a fair education, a knowledge of Christian Doctrine, possess sound judgment and be of irreproachable character.

What are the health requirements?

Candidates for entrance into the Society must have good health in order to support the labors of a missionary life. A doctor's certificate is required.

At what ages are applicants accepted?

Applicants must be at least eighteen years of age and not over thirty years. Occasionally younger and older applicants possessing suitable qualifications are admitted by exception.

What are the necessary dispositions for acceptance?

To become a Missionary Catechist one must have, first of all, a pious disposition, an earnest desire of sanctifying one's soul, and a true vocation to devote oneself in honor of Our Blessed Lady to the catechetical, missionary and charitable labors of the Society among the poor in the missions.

Do the Catechists take vows?

Yes, they take annual vows after a probationary period of two years, renewing them each year thereafter.

Do the Catechists take certain names like Sisters?

No, they retain their family name, prefixing to it the title "Catechist."

Do the Catechists live a community life?

Yes, both during their training period and while in the missions.

Have the Catechists a Motherhouse?

Yes, the Catechists are trained at the Victory Training Institute, Victory-Noll, Huntington, Indiana.

May one visit there and have a personal interview with the Spiritual Director?

Yes, a cordial welcome is extended to Catholic young ladies to visit Victory-Noll with reference to their vocation. If it is not possible to visit Victory-Noll, a letter of inquiry to the Spiritual Director will be gladly answered.

"All for Jesus Through Mary"

Holman, New Mexico,
January 19, 1927.

Dear Father:

This evening I received a letter from home. All my dear ones are filled with sorrow and I beg your prayers for them. They have received news from our relatives in Mexico (State of Guadalajara), that the Catholics have revolted against their enemies who are persecuting them. My cousin was captured by the government forces. They tried to force him to give up his Faith, but of course it was not possible for him to give up his holy Faith, so they stabbed him to death. They then threw his body into a well, and the remains are still there. They allowed no one to see him or to claim his body. May his soul rest in peace!

I think my cousin is a real martyr: that is my only consolation.

The Catholics finally entered the town and the Priest offered up the Holy Mass in the public square. All the faithful assisted at this Mass.

Now at home in South Chicago my people are all upset by this sad news. My poor old grandmother wants to go back to Old Mexico, but of course, that is not possible. Perhaps all my relatives there will die for the Faith.

I beg of you, my dear Father, to ask my sister-Catechists for their prayers. Pray for my family and for those who are in the midst of these wolves. Also please say a special prayer for my dear parents. May the Holy Will of God be done!

I remain your child in O. B. L. V.,
Catechist Rafaela Mendoza.

STATIONS OF THE CROSS

(Copyrighted)

By Rev. Edward F. Garesche, S. J.

(*Concluded*)

XII. STATION—THE CRUCIFIXION

O piteous Form—against the skies,
Upraised, His dear-bought world above!
The years unroll them, to His eyes—
He sees me kneel—in shame and love!

Melt, O my heart, in grief and prayer,
To see my God so straitened there,
Transpierced, upon the shameful tree,
Three age-long hours, to bleed for me!

XIII. STATION—THE DESCENT FROM THE CROSS.

Sadly they loose the Saviour mild,
From the dark rood of sacrifice,
As quiet as the Christmas Child,
Clasped in His mother's arms He lies!

Alas, but we, He loveth so,
Have writ Him o'er with marks of woe!
Sad from the Virgin's eyes out-stream
Tears from a grief too deep to dream.

XIV. STATION—THE LAYING IN THE TOMB.

The peaceful Tomb receives Him now,
And darkness hides His limbs forlorn!
But lo! the light on Mary's brow:
'Tis from the dawn of Easter morn!

How sad His other friends depart,
While sin's full sorrow rends their heart—
Weeping, they leave the mighty stone,
And leave their Hollest—alone!



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PRAYER OF ST. AUGUSTINE TO JESUS

(*By John Saidmore*)

Lord Jesus O had I but known Thee,
Then, too, I would have really known poor me:
Hatred of self turned love of Thy Holy Name;
All my desire kindled in Thee its flame;
And all affection anchored in Thy Sea.

Now in humility, Thee will I praise
And Thy meditation fill all my days
Losing my life but to find Thy Life miss,
Whatsoe'er befalls 'Tis Providence Thine
Smite me if Thou wilst I run Thy steps' ways.

All my election because I have made choice,
Thou beginning and Thou end of my voice.
Seekest Thou to turn I will with Thee return
O may I worthy be and those need not to spurn,
And fearing poor me in fear of Thee rejoice.

O may I be called provided Thou dost call,
Trustless all of self but in Thee trust my all.
Glance but on poor me: One glance shall suffice.
And naught perturbing move me in any wise.
I would drink Thy Vision. Bid me to Thy banquet-hall!

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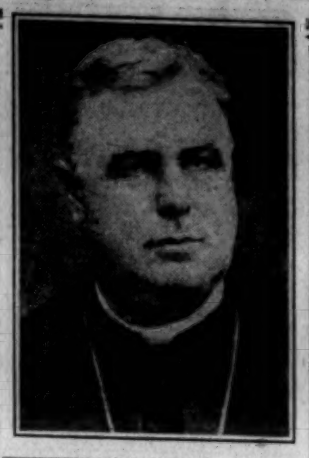
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St. Mary's Mission House, Techny, Ill.

Eulogy of the Right Reverend Joseph Dwenger, D. D., Bishop of Ft. Wayne

Following many interesting comments received upon the life of Father Benoit, completed last week, we print the eulogy pronounced by Bishop Rademacker upon the occasion of the obsequies of Bishop Dwenger. An interesting incident is found in the fact that Bishop Rademacher, speaking over the remains of Bishop Dwenger, choose the same text that Bishop Dwenger used in his eulogy of Father Benoit. The account of the sermon is from the Fort Wayne Morning Journal of January 7, 1893.—The Editor.



Bishop Rademacher, who pronounced the funeral oration of Bishop Dwenger

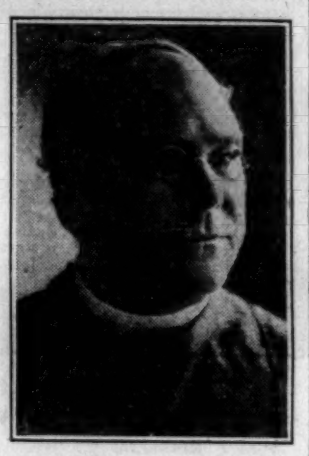
Ascending the pulpit Bishop Rademacher announced the text, a passage taken from the sixth chapter of the book of Machabees, ending, "How is the mighty man fallen that hath saved the people of Israel."

Most Rev. and Rev. Prelates, Very Rev. and Rev. Fathers, and my dearly beloved friends:

Eight years ago a scene was enacted in this holy house of God very much similar to the sad and solemn one which we witness today, when the mortal remains of good, gentle Father Benoit, the builder of this magnificent house of God, the grand pioneer missionary of this part of the state, full of years and honors, were consigned to their last resting place, before the altar of God upon which he had so often offered up the sacrifice of the new law, and at his own request before the rail upon which he had so often broken to them the bread of life, and in the midst of the people whom he had always cherished and loved with the devotion and tenderness of a father. You can recollect, my dear friends, many of them at least, that last scene, and you will also recollect how he to whom we are about to pay the last sad and yet consoling rites, and whom we are also now about to assign to his place of rest which he has so well earned—then standing before you in the full vigor of his magnificent manhood, reading the very text which I have now cited to you, pronounced a most touching eulogy upon that truly apostolic man, describing his labors, his sufferings and the success which he had achieved, and deploring most pathetically the loss which in his death had fallen not only upon him and upon the whole congregation, but upon the whole diocese of Fort Wayne. And now we have again to mourn. That tongue so eloquent is now silent in death. That strong hand raised in benediction over all that was mortal in Father Benoit has lost its cunning. That heart so true, so generous and so noble, that felt with you that sad, serious and grievous loss, has ceased to beat. We again are called upon to mourn, and we again may well exclaim, as the people of Israel when they lost their great leader, "How is the mighty man fallen that hath saved the people of Israel." If the Jews had reason to mourn because that great leader was both their high priest and their chief; their captain in their warfare against the enemies of their race and country, we have certainly more reason to mourn, because, high as the priest of the old law stood, your priest of the new law stands incomparably higher. There are no ties more tender, noble and sacred than those that bind in the closest spiritual union the hearts of the priest and of the people entrusted to Jesus Christ himself to his charge. And if this is the case with the priest as the dispenser of the grace of God, as the ambassador of Jesus Christ, as the minister of our reconciliation, is still more true, of course, of the bishop who is raised to a higher dignity, and who has, of course, assumed a higher responsibility, who has been placed over the flock of Jesus Christ by the Holy Ghost himself, who, as the apostle St. Paul said, made you bishops to attend to the flock entrusted to you by Jesus Christ, and purchased by His precious blood.

Therefore we have reason indeed to mourn; therefore we have reason indeed on this day to exclaim also again and again in the words quoted, how hath the mighty man fallen that hath saved the people of Israel." Your bishop, your kind father, your valiant protector against the spiritual enemies of your salvation; who stood as a wall of protection against every enemy that threatened the salvation of his children entrusted to his care—he is now no longer with us. His blessed ministry has come to a close. He has been struck down when he was in the very prime of life, in the very midst of his usefulness. But, my friends, while we thus have reason to mourn, we have also reason to rejoice. And I hope that the few words that I shall address to you may serve to edify us and console us and lead us to form a strong resolution to follow the illustrious example which he always gave us by his zeal, energy, single-heartedness, and devotion in the service of God and his holy church; that we will cherish his memory and endeavor to rejoin him hereafter, after having fought, with God's grace, as he has fought the good fight and preserved the faith, and have thus a hope that there is laid up for him the crown of everlasting glory which He has reserved for all who love Him.

Bishop Dwenger was born in the year 1837, in the month of October, Auglaze county, Ohio. His parents belonged to the first settlers in that part of the state, and though they were poor in the goods of this world, they were rich in spiritual things, in virtue and Christian faith. He lost his father when he was still in his infancy, but his mother was spared to him till he was grown up, at least to the age of about ten or eleven. She instilled into his youthful, tender and receptive mind the germs of that abiding piety and that love of truth and every virtue which characterized him in after life. I have often heard him relating how he cherished the memory of that good, pious and holy mother. This cruel affliction seemed to be, under the directing hand of Providence, a great blessing, a blessing in disguise, but a real blessing, as he afterward acknowledged; for it drew to him the attention of the good Father Kunkler, of the congregation of the Precious Blood, one of the noblest and truest men that I ever had the happiness to know. He took pity upon the young orphan, and said, "I will be to him a father; I will take care of him, and I will make a man of him." Never was promise more faithfully kept. Never was a prophecy, as it afterward proved to be, more faithfully fulfilled. The young man showed excellent qualities of head and heart. He made his studies and became a member of the congregation of the Precious Blood. At least he made his preparatory studies there and afterward finished his theological course in Cincinnati in the celebrated Mount St. Mary's Seminary of the West, and under such teachers as Quinlan and Rosecrans, and the Rev. Dr. Barry, for all of whom he preserved a most grateful memory.



Bishop Dwenger, as all who had the pleasure of knowing him will admit, was cast by nature in what we may call a grand heroic mould. Physically he was at least in the prime of his life, a perfect specimen of vigorous manhood. His powers of endurance and his capacity for hard work were simply marvelous. Even when, by the labors of his long ministry, his powers began to wane, the long sickness which he endured also attested the wonderful strength and vitality of his constitution. In that vigorous body there dwelt also a soul equally vigorous and highly gifted; and we may truly say that his strong constitution, and especially his strong and expressive face, were a faithful index of the strong soul that dwelt within and ruled that body. His mind was clear and logical, and he was eminently practical. His memory was prodigious, both faithful and retentive. His will was strong and unbending, when he believed himself in the right, and especially when he defended what he considered right and justice. As for his heart, it was as true as steel, and noble, generous and world-wide in all its sympathies as his holy church itself. As for his love of country, it is strange that it should ever have been called in question. As he said himself, he was born under an oak tree; that is to say, in poverty; but the roots of that oak tree were not struck deeper and more firmly into his soul than the love of his country had struck its roots into the heart of the great bishop. As for his love of the church, it amounted simply to loyalty and chivalry. He was indeed in every sense a most devoted son of the church, as he was a most true and model son of his country.

Thus gifted and prepared for the holy ministry, it was of course evident that he would soon make his mark and soon make his influence felt. Called by his superiors back to the monastery, he was placed in charge of the college and of the seminary, and there he taught for three years, and while teaching he also deepened and broadened his own knowledge of the sacred sciences and thus prepared, he began that career as a missionary by which he especially distinguished himself for about ten years, and in which unconsciously to himself he was prepared for the still higher responsibility of his episcopal office. After he had thus prepared himself by this practical ministry he was placed by divine Providence over this diocese, which had been for twelve years under the gentle sway of the good Biship Luers. During those twelve years a great deal indeed had been done; many churches had been built, and many congregations established; but yet there was an immense amount of work for such a strong and skillful hand of such a bishop as Bishop Dwenger. He set himself to work at once with his characteristic energy. He began to organize, for he had especially a remarkable talent for organization, and he made it felt at once in a more perfect organization of the parishes, the establishment of new parishes, and the building up of schools; in short, he made his influence and power felt in every department of the diocese. Nothing escaped his vigilant eyes.

He had an open eye and a tender heart for all the needs of his flock, especially the lambs of his flock, for whom he had the most tender regard and this regard he showed by the erection of those two magnificent orphan asylums, which alone should endear his name to future generations, and cause his memory to be gratefully cherished by the priests and people of the diocese of Fort Wayne. Not only did he thus provide for the most needy of his flock, but he determined to save them also by a truly Catholic education, and he was from the beginning a pronounced advocate of that training which fits man not only for this world, but for a happy eternity, and makes each one a true child of God. For the faithful member of the church will also become a truly loyal citizen of the republic. If he is a true Christian and realizes his dependence upon Almighty God, and his obligations to him, he certainly will also love his country with a purer and more disinterested love than one who is not animated by this high and ennobling principle. And therefore not only the establishment and maintenance of the schools, but their perfection was the great aim of his episcopacy. He took especial pride in establishing what is called the school board, in order that this most important branch of his episcopal charge might be made more perfect.

Thus he labored during the last twenty years, until about three years ago when he was struck down with that insidious disease called lagrippe. Almighty God, who had found him so faithful in the active work of the holy ministry, determined that now he would place upon his brow a more glorious crown, that crown that especially distinguishes those who have been chosen by our blessed Lord to follow, to stand under the cross, and to suffer with him upon the cross. It was the crown of thorns of a long and painful illness, borne with the most perfect resignation to God's holy will. And it is sufficient for us to remember, as many of you know, that for about three years he was not able to take even a single night's rest. In his simple, child-like faith, he recognized his affliction as a dispensation of Providence, and said, "I know He makes me to suffer." Thus that life of wonderful activity was crowned and received its most glorious finishing touches by that long and painful ordeal through which he passed, and in which his soul was cleansed more and more as gold is cleansed and purified in the fire—cleaned from the dross of human imperfection, and prepared for a crown of glory and a most magnificient reward in heaven.

Thus, while we indeed mourn the loss of such a shepherd, yet we have, I repeat, great reason to rejoice. He indeed can say with the apostle St. Paul: "I have fought a good fight, I have preserved the faith, I have finished the course, and therefore there is laid up for me a crown of everlasting glory which He, the just judge, will give me on that day." Let us then think often of the example that he gave to all of us. Let us cherish his memory; let us remember his zeal and his energy in the performance of every good work and in the service of Almighty God. Let the priests, so devoted to him, so proud of such a shepherd and his faithful flock, remember how he walked before them and gave them an example of every virtue, and how by his zeal and energy he encouraged them in their spiritual warfare. Let them cherish the seed which he has sown by his long and faithful ministry. Let them keep his memory green. And let us all pray always for his soul, in order that if he is not entirely cleansed from all human imperfections, he may soon be entirely purified, and admitted to that infinitely great reward, and to that glorious crown which the just judge will certainly give him on that day.

Impostor, Feigning To Be Priest's Kin, Defauds Pastors

Atlanta, Ga.—Letters received periodically from widely separated places have revealed to the Rev. Emmet M. Walsh, pastor of Immaculate Conception Church here, that an impostor is representing himself to be his brother and obtaining funds from pastors he approaches. Father Walsh has no clue to the person's identity but has learned that money has been secured under this pretense in the New England states, New York, Pennsylvania, Ohio, Kentucky, Illinois, Missouri, Mississippi, Kansas, Nebraska and perhaps other places.

Frequently, it is said, the man poses as a bank teller who has defaulted, but who is thoroughly repentant, desires to receive the Sacraments and needs money to return home to Atlanta within the next hour or so. Once home, he says, he may, through Father Walsh's influence, the family wealth or the assistance of others, make restitution and have the charges dropped before they get to the grand jury.

On other occasions he represents himself to be an Army officer who has been forced through an unpleasant circumstance to leave Camp or Fort Gordon, Atlanta, and who wishes to get home and "head-off" a court martial and public scandal.

By these stories he is said to have obtained his fare to Atlanta dozens of times. Father Walsh has branded the man a fraud and has asked for information concerning him.

GOVERNOR NAMES CATHOLIC WOMAN

Detroit.—Mrs. William W. Warren, prominent in Catholic activities of this city and for the last two years president of the Catholic Study Club here, has just been appointed a member of the State Corrections Commission by Governor Fred W. Green.

The frontal is an embroidered cloth which often covers the front side of the altar.

VICTORY-NOLL

The Real Mexican and Spanish-American

By the Most Rev. A. T. Daeger, O. F. M., D. D., Archbishop of Santa Fe.

PART II.

In the former article, we showed how baseless are the stock accusations launched against the native of the Southwest by some Americans. Such Americans by their un-American conduct hurl their injurious missiles at random and their poisoned darts lodge in the minds of even educated persons and thereby do untold harm to a large class of our Catholic population. We spoke, too, of the false charges made, at times, by certain proselytizing Protestant missionaries against the religious character of our native New Mexican. We are happy, however, to say that not all Protestant missionary workers are alike in this respect.

Miss Helen D. Marston, speaking in "The Survey" of her experience as a mission worker with the Mexicans living in the vicinity of the Neighborhood House at San Diego, says: "My two years' acquaintance with the Mexicans has been enough to lead me to expect certain traits and to show me that the preconception I had gained of the Mexican was wrong. They were said to be very lazy and I grew up to think all Mexicans lazy people, with a care-free philosophy that put off doing everything until tomorrow.

"I have not found Mexicans so care free, as a people, as I thought them, or even so lazy. Supporting from three to ten children in the city, in these days, calls forth virtues not needed in the country of old Mexico, or Southern California before the war. The women of our neighborhood carry the double burden of home with its many babies and of work in the fish canneries whither they go day or night at the sound of the whistle. We find that even the youngest mothers are quiet, tired, and preoccupied women. The girls are given a large share of the home cares. I have found that, on the whole, in the cooking classes the Mexicans are more willing housekeepers than the American girls I have had in the same classes, and that they scrub and sweep with energy.

"I used to think that cleanliness was a virtue little known among the Mexican people. Now, I place it high among the pleasant characteristics of our neighbors, especially of the women and girls. Soap and water are applied hard. Clothes are scrubbed, floors are well swept and gardens are tidy. Their primitive ways of living help, and there is little furniture to make cleaning hard."

Now, our mile-a-minute Easterner might not agree with the testimony of this Protestant mission worker. They tell us that the Mexican or the Spanish-American is lazy; that he has the "manana" spirit and will always put off till tomorrow what must not necessarily be done today. Well, it is true that the native of the Southwest has learnt that it is the sure, slow, steady pace that gets you there and not the fitful spurts. The greater number are a diligent lot who eke an existence out of the barren soil. It has always been a mystery to us how some of these poor people do make a living. Almighty God and the silent mountains are the only observers of the many hardships and privations that these people endure without murmur or complaint.

The Faith of this people is a beautiful Faith. Their trust in God is, perhaps, stronger than that of any other people. This Faith sustains them in their many miseries and smoothes the thorny path of life. Their Faith and trust in Providence is their one comfort in adversity and the greatest of their blessings. Their love for the Blessed Sacrament is most ardent, and they cherish the most tender devotion to the Blessed Mother of God, usually venerating Her under the title of "Our Lady of Guadalupe." This simple, child-like love for Our Blessed Lady has been one of the greatest means of keeping them faithful to the Church. They love to go to Church and to pour out their hearts before Our Eucharistic Lord and His Blessed Mother. Even in places where there are no Priests, you will find many at their devotions in the humbe adobe chapels of the countryside.

In a good many instances the native is too poor to build chapels or to contribute to the support of his pastor. He has hardly enough to provide for himself and his family, especially when dry seasons, such as we have had in recent years, cause total failure of the crops. He needs religious instruction. We are lacking in Catholic schools. Non-Catholics are willing to spend thousands of dollars in order to make a few converts among these people. If only our Catholic people would donate with the same liberality towards our poor missions, we would have no trouble. Vast sums are spent yearly by our Catholics for amusements and entertainments,—while out here, the poor people in the missions often go without the necessities of life, and even without the consolation of religion, which means infinitely more to them.

If only our Catholics could be present at the sick beds of our native people and see what it means to have a priest administer to them the last rites of Holy Church! If they could but step into a sick room where everything is neat, clean, and well-prepared! If they could but look upon the silvered hair and worn faces of old men and women, seamed and wrinkled with the care and sorrows of life, now beautifully mellowed with an angelical expression of restored grace and peace after receiving the Last Sacraments!

Then, indeed, would they be willing to do their share to insure to these destitute people the sweet consolations of our Holy Religion and make it possible for their children to receive Religious Instructions and Christian Training through the ministrations of that noble, self-sacrificing band of Missionary Catechists, who have given up all the comforts of home and friends to come here to devote themselves to the service of Jesus Christ in the person of these, the least of the little ones of His flock.

STATE LEGISLATURES

Washington, D. C.—Minnesota legislators are considering the adoption of the whipping-post to punish certain criminals. The State Senate committee on crime-prevention last Friday reported favorably a bill prescribing five to thirty lashes for murder in the second and third degrees, manslaughter in the first degree, robbery with firearms and aggravated assault.

According to provisions of a bill introduced recently in the Utah House of Representatives it would be unlawful for any alien to carry any weapon, or to capture or kill any animal or bird (ferae naturae), unless in self defense.

UTAH PROPOSES NEW BOARD.

Another measure introduced in the lower branch of the Mormon State legislature creates a State board of institutions, which would consist of six persons appointed by the Governor, three of whom must be women, and also the attorney general, the state superintendent of public instruction, and the secretary of the state board of health as ex-officio members.

This board would have general supervision of all charitable, penal and reformatory institutions of the state, and all public and private institutions and agencies dealing with the delinquent, dependent, neglected or mentally or physically defective classes, which institutions are supported in whole or in part by the Sate.

The Catholic-supported bill, which provides a penalty for requiring information about the religion of prospective public school teachers, last week passed the Colorado State Senate with little difficulty, and the House of Representatives, it is freely predicted, will act favorably on it.

Certain legislators have declared all along that to call the bill out of committee was likely to create a religious wrangle which the present session was especially anxious to avoid. But when the Senate acted on the bill, the wrangle failed utterly to materialize.

The passage of this measure, Colorado Catholics say, will prove that religious intolerance is officially dead in the State.

MARRIAGE REGULATION FAVORED.

Five days notice of intention of obtaining a marriage license would be required to be filed with the Clerk of the Orphans' Court under the provisions of the Daix bill passed finally by the Pennsylvania State Senate on Monday night and sent to the House. In case of emergency or extraordinary circumstances, the Judge of the orphan's court may waive this regulation.

Last week Gov. Fisher signed another Daix bill, which fixed the minimum marriageable age in Pennsylvania at 16 years, but permitted judges of the orphan's court to permit marriage of persons under this age in special cases.

A bill providing for the payment of wages to convicts who are employed while under sentence, and the disposition of such wages, recently passed the Kansas State Senate. It was transported to the House, where it was reported favorably, and passed, the vote being 109 for and 1 against.

House Bill No. 78, known as the Christian Science bill, died on the files of the Maryland House of Delegates yesterday. The measure, which was designed to permit Christian Science practitioners to charge and collect fees, has been before the legislature periodically for twenty-five years.

One of Oklahoma's foremost Catholics was honored last week, when the portrait of Agnes Aloysius Larch-Miller, indomitable worker for woman's suffrage, who, by leaving a sick bed, virtually gave her life to defend the principles in which she believed, was hung in the Blue Room of the State Capitol.

OUT OF THE MOUTHS OF BABES

Little seven-year-old Billy had been listening to his father and some other men in a discussion of the political situation, in which the chief topics mentioned had been the Prohibition Amendment and the Klan.

Later, wishing to air the knowledge he had gained, he went to his Mamma, and said: "Mamma, I bet you don't know what the *Can* slogan is."

"No, dear," returned Mamma. "What is it?"

"One tenth of one per cent American," returned Billy, proudly.—*Extension.*

Proud Father: "Does my boy show any special aptitude for work?"

Teacher: "I think so, Mr. Bronson, I am not certain as yet whether John will make a sculptor or a baseball player. He is unerring in his aim with paper wads, but the condition of his desk-top convinces me that he can carve with considerable facility."—*The Catholic Outlook, Duluth.*

THEIR INFINITE VARIETY

Young Son (reading): Father, what is meant by "riding for a fall"?

Father: Oh, that's probably just another one of those Prince of Wales jokes.

Mary: Just think, John, last night I got Cuba on my single-tube set.

John: That's nothing, Mary—I got Greece on my new vest.—*The Antidote.*

Science Proves Man's Divine Origin, Says Senator Ashurst

Washington—"Those persons who are alarmed over the advances of science because they think that scientific progress is destroying belief in God have no grounds for their fears," declared Senator Ashurst of Arizona, who spoke here today before the Quota Club, an organization of business and professional women. "Scientific progress is but an evidence of the fact that God is permitting his children to discover the infinite resources and benefits which He has provided for them, and is really a proof of man's divine origin and immortal destiny," he added.

The senator was speaking of the revolutionary changes which the present generation has witnessed, some of which are responsible for the wider scope of women's activities. "The march of events, drawing women into more active participation in the world's affairs, resulted in a pressure so strong that no opposition, even of woman herself, could have overcome it," Senator Ashurst said.

N. Y. Central R. R. President Serves As An Altar Boy

Augusta, Ga.—Patrick E. Crowley, president of the New York Central Lines and the Boston and Albany Railroad and one of the most prominent figures in the world of transportation, served the Mass of the Rev. John B. Kelly, chaplain of the Catholic Writers' Guild, New York, every morning of the latter's recent visit here.

Father Kelly and Mr. Crowley were both guests at the Bonair-Vanderbilt Hotel. When the priest left each morning to say his daily Mass in the Jesuit church, Mr. Crowley always accompanied him and insisted upon being his server. After Father Kelly left Mr. Crowley continued to attend Mass long before the winter colony bestirred itself each day.

One Thousand Students At Communion

Detroit.—Nearly 1,000 students of the University of Detroit received Holy Communion in a body in honor of St. Joseph at the conclusion of a three-day week-end retreat at SS. Peter and Paul's Church here recently. Some 1,200 men, including non-Catholic students and professors, attended the retreat whole or part time.

The surplice is a garment of white linen worn over the cassock in choir and in the administration of the sacraments. It is among the most familiar, and at the same time is one of the most modern of Church vestments.

Marriage Advice Given by Jesuit To Both Sexes

London.—"Remember you will have to look at the same face for possibly forty or fifty years at the breakfast table every morning," was one of the bits of advice which Father R. Ratcliffe, S. J., gave in a talk to young men and girls at Preston recently.

Speaking on "Choosing a Partner, and Courtship," Father Ratcliffe said to the girls: "Never choose a lazy man. That means slavery. Choose with your eyes open, and if you do that you will be disappointed in only one way—the marriage will be happier than you expected.

Advised to Marry Young.

"Marry while you are young. Let the children have young parents. When a boy or girl is 19 or 20 they should choose their own partner. Parents must not interfere. They are not marrying; they have had their time, and they should remember it. They should realize that persecution in this direction often fans the flame still higher.

"All parents think their girl is marrying below her, but the only time they should come between the parties is when they know something derogatory concerning the other's character.

"Parents should interfere with children of 14 and 15 who flirt. The boys should be strapped and the girls forbidden. A man has the right to court only when he is old enough and serious enough for marriage to be in sight. Immorality inevitably follows in the train of meaningless dark-corner flirtations.

No Love at First Sight

"Love at first sight does not exist. It is a gradual thing. A man meets a girl at a dance. He likes her, and they go about together. Then he reaches the stage when he prefers her to others and finally one morning he wakes up and discovers he cannot live without her.

"A girl must keep to herself if she wants to keep her man and also help to keep him chaste. She must keep him at arm's length until after marriage, and even then be modest. Nothing makes a man lose his respect as much as liberties before marriage.

"Remember this, and after 40 or 50 years you will be sweethearts still."

The special and formal devotion to the Heart of Jesus, which is now so popular in the Church, owes its origin to a French Visitation nun, the Blessed Margaret Mary Alacoque, who lived in the latter part of the seventeenth century.

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THE ROSARY.

When the Church was young one of the chief ways of praising God was to recite or sing the psalms. Indeed, the reciting or singing of the psalms still remains one of the chief ways in which the religious of the Church offer praise to the Creator of Heaven and earth. The psalms are a part of God's Written Word found in the Old Testament. There are one hundred fifty of them. As many of the religious of those days could not read or could not memorize these psalms other prayers were said in their place. The prayers selected as substitutes for the psalms were the Our Father and the Hail Mary. As there were one hundred fifty psalms it became the practice to recite the same number of Our Fathers and Hail Marys to take their place. Wishing to be certain that they had really said this number, the good monks were accustomed to place one hundred fifty pebbles or seeds in a bag which they carried and as an Our Father and Hail Mary were said toss one of the small stones or seeds aside. It was, perhaps, from the pagans of the far east that the practice of tying the stones together with a cord arose. Thus as one prayed the stones could be slipped through the fingers even as we do with the rosary today. The prayers said thus were called the psalms of Mary and Jesus.

Last week we recalled the legend of the Rosary's beginning. To Saint Dominic, so the story goes, did our Blessed Lady give and teach the Rosary. Today, when we recite the Rosary we make use of a string of beads just like the monks in order to keep count of the number of Our Fathers and Hail Marys said. It does not matter of what material the beads or chain of the Rosary are made. The beads may be fashioned from wood, seeds, steel, glass, silver, gold or anything that is solid. The same is true of the chain. We use the beads with which to count our prayers, but there is another advantage in using them, namely, that to each bead is attached an indulgence. We shall mention this later.

If we examine our Rosaries what do we find? First of all, a tiny Cross is found on the chain. One look at it reminds us of God's Love for us. Around the chain are a number of beads. Next to the cross are five beads, three of them being grouped together. The large beads which stand alone are called the' "Our Father" beads. Then come groups of ten beads called the "Hail Mary" beads, with a large bead separating one group from the other. Usually, there are five such groups. Occasionally, however, we may see a Rosary made of fifteen groups. These groups are called decades which simply means a group of ten.

Briefly, let us call to mind the vocal prayers of the Rosary. After making the sign of the cross on ourselves with the cross of our Rosary, as we hold it between the thumb and index finger of our right hand we recite the Apostles' Creed. As we do this we must make an honest effort to make this saying of the Creed a real act of Faith. Then, we take the bead nearest the cross in our fingers, reciting the Our Father as we hold it. As we hold the next three beads in turn we recite three Hail Marys and as we take the fifth in our fingers say the "Glory be to the Father." The purpose of these first prayers is to arouse in our souls feelings of Faith, Hope and Love in and for God. If it is our purpose to meditate on the Joyful Mysteries of the Rosary we call to mind the first one, namely the Annunciation. As we still hold the fifth bead from the Cross in our fingers we recite the Our Father. Thereafter, we recite, devoutly, ten Hail Marys, moving our fingers from one bead to another as we do so. As we do this we try to picture the scene of the Annunciation to our minds. Following the tenth Hail Mary we recite the Glory be to the Father again. Then, in succession, follow the second, third, fourth and fifth decades. As we begin each one we call to mind the mystery of God's Love on which we are to meditate. Needless to say, we should put forth every effort to recite the Rosary with the greatest attention and devotion.

In our next lesson we are to consider the most important part of the Rosary, the Mysteries. These make it the prayer, which more than any other, appeals to young and old, learned and unlearned, sinner and saint.

TO THE HOLY FACE OF JESUS

O Holy Face, O Holy Face!
So pleasing in the Father's sight;
Which God, the Holy Ghost, did trace,
In which He ever takes delight.

O Holy Face, that Mary's eyes
Would often scan with watchful care!
To Joseph it was Paradise,
In which he gladly had a share.

O Holy Face, O Holy Face!
The joy of all the Choirs above;
Upon my soul Thy Image place,
And fill it with the purest love.

O Holy Face, which demons fear
And tremble at Thy very sight;
O Holy Face, let me revere
And honor thee by day and night.

O Dearest Lord! let me atone,
For insults to Thy Face and Name;
O give me strength to make Thee known,
And love that I may hearts inflame!

—T. F. K., S. J.

The world is always in need of fresh enthusiasm and of new facts. The man who enkindles a spark of ardor for a good cause, or who adds a single fact to the sum of knowledge is indeed a great benefactor.

CALENDAR FOR THIS WEEK.

10. *Palm Sunday.*
11. St. Leo First.
12. St. Julius.
13. St. Hermenegild.
14. *Holy Thursday.*
15. *Good Friday.*
16. *Holy Saturday.* Fast and Abstinence until noon.

AMERICAN WONDERS

One of the wonders of the world is the falls of Niagara, where the water from the great upper lakes forms a river three-fourths of a mile in width, and then being suddenly contracted plunges over the rocks in two columns to the depth of one hundred and seventy feet each.

The greatest cave in the world is the Mammoth cave in Kentucky, where one man can make a voyage in the waters of a subterranean river, and catch fish without eyes.

The greatest river in the world is the Mississippi, four thousand one hundred miles long.

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles and is one of the most fertile regions of the globe.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long and very deep.

The longest railroad in the world is the Pacific Railroad, over three thousand miles in length.

The greatest natural bridge in the world is the Natural bridge over Cedar Creek in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet in depth, at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the great Red Mountain, near Birmingham, Alabama. It is three hundred and fifty feet high and fifty miles in length, of almost solid iron ore, the largest and richest deposit known in the world.

The largest deposit of anthracite coal in the world is in Pennsylvania, the mines of which supply the market with millions of tons annually.—Exchange.

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courts to those cases where both parties appealed to them. The Bishops themselves felt that the civil jurisdiction was becoming a burden. In 321 it was declared that no court could convene except for the emancipation of children or slaves.

AFTER DINNER STORY

(Continued From Page Five)

parents should not forget the lines of the poet:

How easily a high-born soul may be
A captive taken, when it stands alone,
And in the threatening danger there is none
To shield and save it from the enemy:

I am aware that the greatest vigilance of parents cannot rescue their children from the perils that beset them: but I, likewise, know that children who have received a proper education, do not begin to sin without trembling; and when their passions cool, their piety and reason warm up, anew, the sacred fire in their breasts, which has not been extinguished, but smothered for a time. Nor am I ignorant, that the best parents, sometimes, are not blessed in the conduct of their children: but, frequently, their prayers will ultimately effect what their precepts could not accomplish. The prayer of Monica—that unceasing and victorious prayer which won Augustine to the church—will stand a perpetual monument to such parents, of instruction and of consolation.

For the rest, if Quintilian, when he saw the youth of Rome becoming a prey to voluptuousness, foretold, that that boundless empire, the mistress of the world, would fall under the weight of her own vices; if inflamed with patriotic love, and magnanimous courage, he dared attribute their vices to the example of their parents, and to denounce the licentiousness of manners that prevailed, until Rome cried out for incorruptible judges, intrepid soldiers, worthy citizens, and the return of her primeval virtues and glory—if, I say, Quintilian acted thus, what can we, enlightened by the Gospel, anticipate for our country, or the Church, when we behold the spectacle of corruption that has spread among our youth? Or what can we say of parents who style themselves Catholics—vicious parents of a more vicious offspring—but repeat the predictions of Horace to the Romans of his time?

Since, then, all the virtues of rightly educated children will be reputed as a crown and reward to their parents, so shall the vices of the former redound to the condemnation of the latter: for at their hands God shall require the blood of their children. And although they themselves might have been virtuous, their virtues will avail them nought, if they neglected to educate their children in the fear of God. What would be sufficient to sanctify a Levite in the temple, a solitary or a virgin in the cloister, will not suffice for the salvation of a father or mother of a family. Because they owe to nature, to society, and to religion, the proper education of their children. And, although the laws of men be silent, children themselves who have been betrayed by their parents, will cry to heaven for vengeance. We had fathers, they will say, but rather were they our executioners. By their example, or by their connivance, they led us to the path of perdition. They gave us the life of the body only to deprive us of that of the soul. Cursed be the day on which they ushered us into the world. Cursed their love which has brought down upon us the hatred of our heavenly Father!

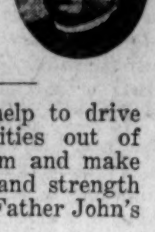
But these lamentations are little in accordance with your nuptial joys, respected Julia. My soul takes courage, and is comforted, at the sacred union which you have entered upon with your distinguished spouse, a true model of husbands, who are dear to mortals and loved by angels. If piously educated children be the glory of their fathers, as we are informed by the sacred oracles, your illustrious parents have, thus far, reaped the sweetest fruits of their care and affection: fruits which you yourself must, likewise, partake of: for, replete with pious hopes are the eulogies lavished by Solomon, in the name of God, upon a wise and "valiant" woman: she will secure the happiness of her home, she will be a blessing to her husband's heart, she will smooth the cares of the conjugal state, she will infuse sweetness into the bitterness of life's chalice, and she will surround and adorn her chamber "with young olives"—the lovely children with which heaven shall bless her love.

✠FILIPPO, *Bishop of Asti.*

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(Continued from Page Three)

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Michael Joseph Lenihan (1865-). Brigadier-General, U. S. A. Brigadier-General, National Army, 1917-19. Graduated at U. S. Military Academy, 1887. Croix de Guerre with palm (France). LL. D., Holy Cross College, 1925.

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Marie Jean Paul Joseph Roche Yves Gilbert du Motier, Marquis de Lafayette (1757-1834). Major-General, Continental Army. Received thanks of Congress, Oct. 21, 1778, and again on Nov. 25, 1781.

(To be continued.)

Vocations to Religious Life From Economic Viewpoint

(Continued from Page Three)

comes one of His servants or apostles. Among these advantages—and they have even a decided economic value—are freedom from care on the part of a parent concerning the future of the child. From now on God will take care of them. But freedom from worry concerning the future of children—how many a parent would not pay any price for this boon?—means chance for concentration upon work and better attention to business. Many a father has lost in useless worry concerning his son's future the equivalent of what the latter may have earned during a few years' employment. Moreover, the satisfaction of having given a child to God to serve Him at the Altar, or as a teaching or hospital sister, is not a slight one. It puts joy and courage and a just Christian pride into the heart of the parent, and enables him to face the trials of future years the more bravely.

But the question arises whether it is proper to bring forward this side of the question of vocation when discussing the subject with parents. Is it not apt to detract from the high spiritual attitude which Catholics generally take toward "vocation," and to inject a sordid mercenary motive into one of the finest manifestations of the spirit of faith?

To all this we answer in the negative. Our Divine Lord Himself thought of the bodily and material needs of those who followed Him to hear His doctrine. He gave them bread and fishes to satisfy their hunger. That same Divine Teacher is today sending out a call for helpers in the work of building up and extending His kingdom. Many of these workers are to come from families where the economic urge is sometimes felt. But we have shown that the sacrifice demanded of parents will not be beyond their strength. And it is by no means out of place to consider the call to the religious life in the light of the motives here given. Something is gained even economically by letting your child go to the convent. At least some economic burdens are shifted to others who are willing to take the responsibility. Parents may indeed be rightly influenced by such considerations.

After all, we have only one life to live, and whether it be in the world, or in the cloister, the main task is to live it well. Before we realize it, old age is upon us, with its infirmities and trials. Even here the religious person is in a happy position. For after he has given his best years to the service to God in a religious community, he will be well taken care of in his declining years. It may be worth while for both parents and children to consider carefully some of the facts here given, and thus arrive more speedily at the solution of a question of great moment—the question of vocation.

COULD OUR BOY BE A PRIEST?
By John Saidmore

Yes, for of men not angels God
Called Aaron and His Providence
Needs no apology's defense
A bloody path the Saviour trod
But bloodless now the altar shows
The drama whence redemption flows.

Yes, for of flesh His chosen twelve
Were gathered from their walks on earth
In fisherman His Throne found birth;
Of minds not wont deeply to delve
In earth's philosophy He made
A victor-line for truth arrayed.

Yes, for He is the Highest way,
And Holy Orders moulds and makes
The ministry His called partakes.
He loved that youth who turned away
So very poor by too much wealth.
Turn not from Him, wealth's wealth and health.

Yes, for the Sanctus-bell must ring
And many hands uplift the Host
So death-thinned ranks hear not death's boast
Yes, for the Hallowed Name must wing
Like hurried Christ to many lands
That seek His light with pleading hands.

The most frantic enemy of the Holy See would not venture to deny, with history in his hand, that on no throne of the world has there existed, everything considered, more wisdom, more virtue, and more science than on that of the Sovereign Pontiffs.—"The Pope", by Count Joseph de Maistre.—*Witness*, Feb. 24, 1927.

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The Laws of Constantine Great Benefit to Christians

(Continued from Page Three)

incalculable value during twenty-five years in the West and fifteen in the East. The Emperor became the son of the Church, obedient in spiritual things, and, as the Church was intolerant of error, that characteristic gradually worked into the imperial legislation. He closed, destroyed or turned certain temples into churches. He made the bishops magistrates of the Empire, Sunday a legal holiday, and abolished crucifixion. All the Bishops of great cities, such as Rome, Alexandria, Antioch, etc., were considered men of high rank.

326—He restricted the places of worship to the orthodox alone; those of heretics and schismatics were to be confiscated. Only the Novatians were allowed to keep those they had at the time of separation. Yet he never made a law compelling heretics to return or forbidding them to remain in heresy.

329—He forbade the Jews, under pain of being burned alive, to persecute any one of their nation who became a Christian. Later on this penalty was modified. All anonymous books and the works of Porphyry were ordered to be burned and the penalty of death was attached to the concealing of them.

Heathenism

Constantine never absolutely forbade the exercise of the heathen religion. Many historians maintain that he did and cite a law of Constantius of 341, in which there is a general prohibition and which quotes an earlier edict of Constantine. But Constantine simply forbade certain kinds of sacrifices. Had he forbidden sacrifices altogether, Theodosius would certainly have preserved it in his Code and would not have guaranteed to the heathen priests certain immunities just before he died.

Constantine even allowed the traditional examination by haruspices of spots struck by lightning, but without sacrifices and only as private individuals. He forbade also domestic sacrifices to prevent secret meetings of the pagans and treasonable dealings (private law).

316—It was forbidden to brand those condemned to the gladiatorial games upon the face lest God's image be abused. They could be marked upon the feet or calves of the legs, however.

318—The rape of a maiden, even if she consented, was henceforth an impediment to holding official positions in the Empire as well as in the clerical state.

319—The master who beat his slave or imprisoned him was not punished for the death of the slave, provided he used only a rod or a whip; but, if he used cords or stones or weapons and the slave died, the master was held for the slaughter of the man. Formerly, the line between licit and illicit punishment was very vague.

325—The gladiatorial games were prohibited and criminals, before thus punished, were to be sent to the mines. It was, however, only in 404, that Telemachus, the monk, by his death in the arena, put an end to this form of pleasure so dear to the Romans.

329—Illicit cohabitation of a freeman and a slave was forbidden under severe penalties.

329 and 335—Jews were forbidden to purchase Christian slaves or circumcise Christians under the penalty of the Christians being taken away from them if they purchased them and death if they circumcised them.

320—The Lex Papia Toppaea on marriages was repealed. It had placed the unmarried and childless in an unfavorable position, for, in a great many cases, they were not able to inherit. Christianity honored virginity, hence the repeal.

Fathers were forbidden to sell their children. The new-born he could sell, or rather rent out, until he was 21 years of age; then he could be repurchased in exchange for a slave of equal value or the equivalent in money. The magistrates were ordered to furnish the poor with food for their children, and to feed and clothe them at the public expense.

Emancipation

321—A new form of emancipation was adopted. Hitherto a slave could be freed only before the praetor or consul, but henceforth it was as binding if done before the Church or Christian community in the presence of the Bishop. Clerics could free their slaves by their last will without any formality. Christianity had never had any love for slavery. It teaches and always taught that all men are equal before God and encouraged the diminution of slavery. The Church could not start a revolution by ordering the abolition of the accepted custom (that is not her method); but She did encourage the clergy to emancipate their slaves. Yet she never declared that it was sinful in itself for them to keep slaves.

Divorces

326—The Roman law recognized the right of married parties to absolute divorce, either by mutual consent or libelli repudii on either side, if the document were read in the presence of witnesses. The Church had always maintained the indissolubility of the marriage bond; but She was obliged to get her view into the Roman Law. It was only under Justinian that She succeeded; and that was repealed again by Justinius II in 566. Constantine interfered with the arbitrary dissolution of marriages by setting forth certain legally determined reasons under which divorce could be obtained. New laws were being constantly made upon the subject. The laws were very severe against rape, adultery, and every illicit relation outside of marriage. The punishment for seduction was at times excessive; and even the dishonored virgin, whether she consented to the act or struggled against it, was disinherited.

Married Slaves

334—In dividing slaves it was decreed in deference to the Christian marriage laws that those closely connected either by family or marriage could not be separated. In 318 and again 333 Constantine made the Bishops legal judges; and, upon appeal of either party at any stage of the case, the civil court was obliged to turn the case over to the Bishop. Since the time of St. Paul the Christians had been accustomed to submit their troubles to the judgment of their Bishop; but in law this was regarded as only a means of arbitration, and his decision was not binding upon either party. Constantine decreed that the State must enforce the Episcopal decisions in the same manner as it did those of the Imperial courts. Furthermore, the testimony of a Bishop before a judge was to be regarded as a proof. No other witness was required. This was a formal recognition of the Episcopal office.

This departure from the usual procedure of the court was made because the law process had become very complicated. The judges were mostly corrupt and avaricious, and, moreover, it was a relief to the State. The Bishop's court was correct, honest, and guided by truth, the sanctity of oaths, and sympathy for the poor and downtrodden. Sunday was declared a public holiday, and all the Christian soldiers were free to attend Mass. Later Emperors restricted the Episcopal

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